The Nation

NEW YORK, THURSDAY, JUNE 17, 1915.

Summary of the News

Relieved of the cares of office, Mr. Bryan has devoted himself during the past week to the congenial task of addressing the people. The result of four statements, however, has apparently only been to deepen the perplexity of his fellow countrymen as to why the Secretary of State who complacently signed the somewhat stern note to Germany of May 13 should experience conscientious scruples against affixing his signature to the polite missive which was dispatched on June 9. Mr. Bryan's successive statements were published in the papers of June 10, 11, 12, and 13. Comment on them will be found in our editorial columns. A fifth and a final statement, "for the present," is promised, but has not, as we write, been given to the waiting world. Robert Lansing, Counsellor of the State Department, was by Executive order appointed Secretary of State *ad interim* on June 9, and signed the note to Germany.

The note to Germany, published in the morning papers of June 11, and received by the German Foreign Office the same day, while surrendering no iota of the principles for which the President has contended, is noticeably friendly in phraseology, and has been generally accepted as leaving the way open for a settlement. The German contention that the Lusitania was an armed auxiliary cruiser is dismissed as based on misinformation, and the real gist of the note is contained in the final sentence, in which the Government of the United States asks for assurances that the Imperial Government "will adopt the measures necessary to put these principles into practice in respect of the safeguarding of American lives and American ships." The paragraph of the note which has received most attention is that in which the United States expresses itself as "ready at any time to convey to either Government any intimation or suggestion the other may be willing to have it convey." In Germany comment on the note has been reserved, but it is on the whole favorable, and the opinion is expressed that a means of settlement should be reached, although so far no hint has been given of any intention of Germany to abandon the submarine blockade even pending negotiations.

The German reply, under date of June 7, to the American note of April 30 on the sinking of the William P. Frye was published on June 11. The German Government maintains its position that the Frye must go before the Hamburg Prize Court, basing this contention upon Article XIII of the Prussian-American treaty of 1799, which, Germany holds, reserves to her the right to stop American ships carrying contraband. From this it is argued that if the supply of contraband can be stopped in no other way the destruction of the ship is justified.

The man Stahl, who made an affidavit that he had seen guns mounted on the Lusitania before she sailed from New York, and who afterwards disappeared, was arrested on June 10 and indicted by the grand jury on a charge of perjury. The Federal investigation of the case is being prosecuted, and promises to contain interesting disclosures as to the manner in which the affidavits concerning the arms aboard the Lusitania were procured.

The inquiry by the Board of Trade into the sinking of the Lusitania began in London on Tuesday, under the presidency of Lord Mersey.

A decision handed down on June 11 by the United States District Court of Oregon declared ten sections of California oil lands in Kern County, valued at $15,066,000, to have been fraudulently patented by the Southern Pacific Railroad Company, and ordered them to be restored to the Government.

The long-standing Virginia-West Virginia debt case was decided by the Supreme Court on Monday, the Court holding that West Virginia should pay $12,393,929 as its net share of the Virginia debt at the time of the partition of the States.

Announcement was made on Saturday of last week that the majority of the capital stock of the Equitable Life Assurance Society had been purchased from J. P. Morgan by Gen. T. Coleman du Pont.

A general strike of the transport workers of Chicago commenced at midnight on Sunday, when all service of street and elevated cars stopped. More than 14,000 men are involved. The dispute concerns a question of wages. Arbitration, suggested by the Mayor of Chicago, was refused by the men.

Dispatches from Washington on June 11 announced that the United States Government had notified twenty-one of the principal nations of the world of its intention to terminate provisions of existing treaties with those countries which are in conflict with the Seamen's act. It is feared that considerable difficulties may arise in respect of the denunciation of individual clauses rather than entire conventions. The problem is that many of the treaties cover every provision between the United States and other signatories regarding "amity, commerce, and navigation."

Announcement was made on June 10 that the Pacific Mail Steamship Company would dissolve before the close of the year. The reason assigned was that the Seamen's act, which becomes operative on November 4, would render it impossible for the company to compete with subsidized Japanese companies operating in the Pacific. The last boat of the Pacific Mail, it was announced, would sail from San Francisco for Far Eastern ports on November 2.

Since we wrote last week fourteen British trawlers and twelve other vessels of various nationalities have been sunk by German submarines. Of the twelve, seven were British, two Russian, one French, one Swedish, and one Norwegian. It is noticeable that in more cases than heretofore warning was given to the crews, although in several instances that formality was not observed and lives were lost. In legitimate warfare two British torpedo-boats were torpedoed on June 10 off the east coast of England, about a third of the crews being lost. On June 9 the Admiralty announced the sinking of a German submarine and the capture of her crew. Following this announcement Mr. Balfour made known to the House of Commons that the crews of submarines would henceforth receive the same treatment as other prisoners of war. In consequence of this, it was announced on Monday that representations made through Ambassador Gerard had secured from the German authorities the abandonment of retaliatory measures adopted against British prisoners of war in Germany.

Dispatches from Athens state that returns from the Greek elections show a substantial majority for the supporters of ex-Premier Venizelos.

A new appropriation for the war of £250,000,000 was introduced in the House of Commons on Tuesday by Premier Asquith. This last vote brings the total of appropriations since the war began up to £862,000,000.

Premier Asquith announced in the House of Commons on June 9 that the total of casualties in the British army from the beginning of the war to May 31 was 258,069. The detailed list is as follows:

	Killed.	Wounded.	Missing.
Officers	3,327	6,498	1,130
Other ranks	47,015	147,482	52,617
Totals	50,342	153,980	53,747

Losses in the navy, exclusive of those on the Bulwark and the Irene, which were blown up in Sheerness Harbor, were announced on June 10 as numbering 6,409.

The dispute over the appointment of the Right Hon. James H. M. Campbell to the Irish Lord Chancellorship, which a week ago seemed likely to disrupt the new British Ministry, was settled on June 10. The Right Hon. Ignatius J. O'Brien retains the Chancellorship, and the Unionists are placated by the appointment of John Gordon, Unionist member of Parliament for Londonderry, as Attorney-General for Ireland. At a Nationalist meeting at which John Redmond presided resolutions were passed agreeing that the party should "abstain, in view of the extraordinary dangers of the present crisis, from taking any hostile action against the new Government in connection with the appointment of a Unionist to the Attorney-Generalship of Ireland."

The deaths of the week include: Prof. Joseph Winter, June 8; Major Alfred B. Putnam, Prof. William R. Ware, Frank Swan, June 9; Gen. Edward L. Molineux, Albert H. Michelson, ex-Congressman Harvey B. Fergusson, Dr. Henry James, Dr. Arthur W. Palmer, June 10; Alfred T. Schauffler, Dr. Vida F. Moore, June 11; Dr. Alfred Mitchell, Augustus Biesel, Lieut.-Col. Charles E. Woodruff, June 13; Dr. John H. McCollom, Col. Andrew H. Russell, June 14; Most Rev. Louis P. A. Longevin, June 15.

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The Week

Mr. Bryan's explanatory statement of his reasons for resigning is an added reason why he should have resigned. We are not speaking of the good taste of his rushing into print about what should have been regarded as rigidly confidential. Mr. Bryan was never very strong on these niceties of conduct. All that we now wish to point out is that Bryan's statement bears on its face such proofs of mental confusion, such an inability to follow a course of reasoning, and such gross inconsistency with what Mr. Bryan has himself before said and written, as to show that the State Department was no place for him. It is not needful to dwell on the inherent absurdity of Mr. Bryan's position. He himself has discredited it in advance. Mr. Bryan now asks: "Why should an American citizen be permitted to involve his country in war by travelling upon a belligerent ship when he knows that the ship will pass through a danger zone?" For answer to this question by Bryan, turn to official notes signed by Bryan. In one of them, dated February 10, he informed the German Government that our Government would "take any steps it might be necessary to take to . . . secure to American citizens the full enjoyment of their acknowledged rights on the high seas." In another—the one of May 13—he spoke earnestly of "the sacred freedom of the seas," and added that "American citizens act within their indisputable rights . . . in travelling wherever their legitimate business calls them upon the high seas . . . in the confidence that their own Government will sustain them in the exercise of their rights." But it is needless to multiply the excerpts. Mr. Bryan was pledged up to the hilt—publicly and officially pledged—to the doctrines which he now repudiates.

Taking up Mr. Bryan's address "To the German-Americans," one finds one's self very much in the position of Mr. Wardle in "Pickwick" on the singular occasion when the fat boy was not asleep. "Damn that boy," the old gentleman began automatically, but to his intense surprise, he had to end the phrase with "he's awake!" Mr. Bryan's successive performances in connection with his resignation have been so absurd that one looks for nothing but absurdity in taking up a new one. "Damn that man—he's talking sense!" is accordingly what one may naturally exclaim as one begins the reading of the address to the German-Americans, with its considerate appeal to their American patriotism and its unequivocal defence of the Administration against the charge of non-neutrality. Unfortunately, however, the letter does not end with this. It goes on to make silly charges of jingoism against the press which, if true, would apply to substantially every newspaper of any importance in the country; and it then proceeds to discuss, in the slushy way with which we are all familiar, questions of diplomacy and international law upon which it would have been becoming in a just-resigned Secretary of State to keep silence, even if he were as competent to discuss them as Mr. Bryan is incompetent.

If such a thing as Mr. Bryan did was to be done at all, it was well to make a thorough job of it. In that aspect of the affair, he is to be complimented as a skilled workman. To make sure of a neat finish, completing the general discrediting of himself, he issued another statement explaining and defending his entire consistency. To be sure, he had without winking signed notes to Germany fully as significant as the one he refused to sign last week; but he asks the public to observe that the earlier communications were of the nature of a "plaintiff's" statement of a case, which he did not know whether he could prove or not. But this is so absurd as to fall by its own weight. It is obviously an afterthought of Mr. Bryan's, which is not even happy. No man can read the precise and grave language of the notes of February and May without seeing that their nature and intent were as far as possible from what he now alleges. But it is useless to follow up Mr. Bryan's statements. Seldom has a public man had such an opportunity as his to give his country joy by keeping still for a while, and one can only regret his threat, which is likely to be fulfilled before these lines appear in print, to give us a further essay in three parts on "The Causes of the War."

That so excellent a lieutenant as Robert Lansing should have been ready at President Wilson's hand in the present situation is a circumstance in which the country may find keen satisfaction. During the critical period in which he has been acting as Counsellor to the State Department, the feeling has steadily grown that Mr. Lansing possesses just that combination of qualities which makes a man of the highest use in such a post, especially in the situation that has actually existed with Mr. Bryan at the head of the Department. He has been much more than a merely professional adviser, though he has fully performed that part. Tact and practical insight, the temper of the man of action as well as the expert knowledge of the international lawyer, have been required for the fulfilment of his part in the shaping of affairs. Now that he has been made acting Secretary of State, his proved ability in the handling of difficult questions will be one of the sources of the Administration's strength in its dealings with the present crisis, whatever its development may be.

Among the causes of misunderstanding of the present crisis mentioned by Karl H. von Wiegand, special correspondent of the United Press, telegraphing from Berlin, is this:

> Then, too, doubt is expressed whether President Wilson is fully aware of the state of the public mind in Germany, which not only fully approves Admiral von Tirpitz's warfare, but believes it the most efficient and effective weapon so far used against England, and this belief is shared by the army and navy.

Could anything be more typical of that wonderful German naïveté which, throughout the war, has gone so steadily hand in hand with the German policy of *Schrecklichkeit?* That the German public mind "approves" von Tirpitz's savagery, and that it believes this savagery efficient as a weapon against England, are evidently one and the same thing; and it does not seem to occur to the German mind that in the American mind the objection to the savagery and lawlessness of von Tirpitz's policy is not diminished by any consideration of its efficiency, real or imaginary. On the question of that efficiency, there is room for much difference of opinion; on the question of its outrageousness from the standpoint of humanity and of international law, there is none. It might be a highly efficient method of injuring the Allies to blow up all the ammunition factories in the United States, or to poison their owners, but that fact would hardly avail to lessen our determination not to permit anything of the kind.

The elections to the Greek Parliament show an emphatic majority for Venizelos and the war party. Logically, therefore, the intervention of Greece on the side of the Allies should not be long delayed. It is no secret now that the expedition to the Dardanelles was undertaken by Great Britain upon the assurances of support from Venizelos, who, however, found the Crown much less pliable to his aims than was the case with Salandra in Italy. It is not merely the King's German sympathies, however, that have kept Greece out of the war. Among

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a large section of the people there is unwillingness to pay the price for Bulgarian neutrality in the form of large concessions in Macedonia. To-day, at the same time that the elections have shown which way the majority of the nation is inclined, protests are reported from the Greek Government in conjunction with Servia against the concessions which the Allies have recommended for the purchase of Bulgarian friendship. Macedonia has so long been the ground of contention in the Balkans, and national pride and interests are so closely bound up with that region, that not even for larger gains elsewhere are a great many Greeks ready to surrender the hard-won fruits of the two Balkan wars. With a statesman like Venizelos, on the other hand, such sentiments are not likely to weigh in the balance against the wide prospects of Greek expansion in Asia Minor, the earliest home, after Crete, of a flourishing Greek civilization. His followers have been successful in the large cities, including the capital; and the case of Italy has shown what the urban centres can do in the way of forcing a Government to a decision.

The United States Supreme Court rendered on Monday three decisions which are of more than ordinary interest, although none of the decisions determines any large principle. The West Virginia debt case is in one sense half a century old, in another only nine years. In the first Constitution adopted by the State of West Virginia, it was provided that the new State should assume its proper share of the debt of the old State of Virginia of which it had been a part; but afterwards the claim was set up that, owing to one consideration and another, no part of the debt was properly due by West Virginia. After many years of haggling over the matter, Virginia in 1906 brought suit against West Virginia in the Supreme Court of the United States, and the decision on Monday was the final outcome. Much of the controversy turned on the question of interest, the principal having been allotted according to the relative wealth of the two sections of the old State. West Virginia denied her liability for any interest; in the present decision interest was included at the rate of 4 per cent. from 1861 to 1891, 3 per cent. from 1891 to the present time, and 5 per cent. henceforward until the debt is paid. Only simple interest is allowed, as usual in such matters.

The decision relating to the Webb-Kenyon law, which is designed to make possible the prevention of interstate shipment of liquor into "dry" territory, is labelled in the headlines as a "wet" victory, but that designation is hardly justified. The Supreme Court did annul the conviction of the Adams Express Company for carrying liquor into Kentucky, but not at all on the ground of unconstitutionality of the law, or of any restriction of its application to the purpose for which it was enacted. All that the law proposed was, of course, to prevent the right of carrying on interstate commerce from being invoked in the case of shipments of liquor into a State for purposes which the law of that State declares unlawful; and the decision simply declares that since, according to a decision of the Kentucky Court of Appeals, the prohibition of the State law did not apply to liquor designed for personal use, and since there was no evidence that the shipments in question were not so designed, the Webb-Kenyon law could not be construed as making the interstate shipment illegal. The constitutionality of the law itself remains untouched by the decision. That the undoing of the criminal sentences in the case of officers of the National Cash Register Company will go far towards discouraging all attempts at enforcing the "guilt is personal" idea in the administration of the Anti-Trust law cannot be denied. In the form in which that idea has been most conspicuously urged in the press, it must always have been plain to careful thinkers that it was not capable of practical realization. Courts and juries will not put individuals in prison for acts the determination of whose criminality involves such doubts and subtleties as arise in most cases of monopolistic practices. The acts committed by the National Cash Register people seemed, however, distinctly more concrete and unmistakable than is the case in most instances.

The Pacific Mail Steamship Company had virtually no alternative to the dissolution which it has announced for November 2, two days before the Seamen's act becomes operative. The only way to compete successfully in the Pacific with the Chinese and Japanese lines is to employ Oriental crews. The new Seamen's bill makes it impossible to use crews which are not conversant with the language of their officers—a provision which, conjoined with the old law for the employment of American citizens as officers on American ships, all but excludes the possibility of shipping any but American seamen. The Robert Dollar Line has threatened to transfer to Chinese registry and to hire Chinese officers, but this is unsatisfactory and very doubtful as a practical step. The heavy burden implicit, quite apart from the nationality of the crew, in the new stipulations as to the percentage of able-bodied seamen and as to the space for the crew, must be decisive for any company which has been barely making ends meet. In weighing the significance of what is happening to these Pacific lines, it must not be forgotten that conditions of war have in many ways added to rewards of the maritime shipping business. Freight rates have reached an almost unprecedented figure, and the shortage of ships is attested by the fact that the Pacific Mail anticipates no special difficulty in disposing of its scattered fleet to individual buyers. If under such circumstances the weight of the La Follette act is found intolerably oppressive, what are we to expect of it when normal conditions at sea are restored? It has been demonstrated beyond the possibility of doubt that the only hope of an American mercantile marine lies in the repeal of the unjustly burdensome provisions.

The other basic objection to the Seamen's act is shown in the news that the United States has notified twenty-one nations that it is about to terminate the provisions of existing treaties conflicting with the measure; while five of the principal maritime countries have protested against the act, and other European nations are expected shortly to do so. This is the inevitable result of making it applicable to all foreign vessels entering our ports. The termination of the treaties means that, until new ones can be drafted, the existing agreements between the United States and most of the nations of the world for the settlement of estates, the transfer of property, the exercise of consular functions, diplomatic immunities, and a score of other subjects, will be annulled. Nor will the trouble end here. That the great commercial countries will accept without the strongest objection our attempt to dictate to half the earth the terms upon which ocean trade is to be carried on cannot be expected.

It is when a great strike is in its opening stage that the public is in the best position to make a clear appraisement of its most vital aspect, which concerns the maintenance of law and order. At midnight on Sunday the street-car and elevated-car service of Chicago was stopped by the inauguration of a strike involving about 14,500 men. Mayor Thompson had been exerting

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himself to the utmost to prevent the strike, and persisted in his efforts to the last moment. The statement which he then gave out indicates that the blame for refusal of arbitration rests on the men—but it is not this point that we wish to emphasize, for the actual merits of a question of this sort may be open to difference of opinion. What we do wish to call special attention to is the announcement the Mayor makes of his position now that the strike is on:

> I have tried to prevent a strike by affording you a medium of obtaining a fair negotiation with the companies. From midnight I shall have only one duty and one task before me, to safeguard the rights, lives, and property of the citizens of Chicago, and those doing business legally in the city. I may add that I shall perform that duty and that task to the best of my ability.

At this moment, everybody knows precisely what this means: It does not mean that the police or specially employed guards, or anybody, will attack union men who are peaceably exercising their right to quit work in a body. What it does mean is that if the strikers resort to intimidation or force in order to prevent other men from exercising their right to work, then the law will put forth whatever force may be necessary to protect the threatened workmen and to uphold the rights of the whole community. And yet, if trouble should develop, a lot of soft-headed persons would presently begin to emit piercing wails about tyranny, coercion, government by injunction, and what not.

A review of the work of the Massachusetts Legislature can hardly be disappointing to persons who are familiar with the habits of such bodies. By its action, three constitutional amendments are to come before the voters this autumn. One of them would allow women to vote; another would empower the Legislature to authorize the taking of land to relieve congestion "and to provide homes for the people," and the third would permit the levying of an income tax. The submission of the second of these proposals is an indication of a growing willingness to let Government attempt something in a field that we have hitherto jealously guarded. If the experiment of better housing under the direction of the State or the municipality is to be tried in this country, it is well that Massachusetts should lead the way. This was a year of innovations on Beacon Hill. For the first time in the history of the State legislative action was necessary to relieve unemployment; to this end, money was appropriated for work that otherwise would not have been done in the Forestry Department and by the Metropolitan Park Commission. The scheme seems to have worked well. Another new piece of legislation was the act establishing public markets in cities of 10,000 and over. This ought to provide a good observational centre for other States. The appropriation of $2,500,000 for road-building in the five western counties sets a good example for other commonwealths, but must stir unhappy memories in New Yorkers. Another model measure was the conferring upon cities of the right to amend their charters, within certain restrictions, without recourse to the Legislature.

> They are men of truth and honor. They have but yielded to one of those conventions, those topsy-turvy ideas, which probably prevail in most——

No, reader, not in most countries, or in most armies, or in most Foreign Offices, but in most schools and colleges of to-day. For the New York *Sun*, from which we quote, is now speaking of Annapolis and of the fact that virtually two entire classes, comprising more than three hundred men, did not disdain to cheat in their examinations. Young men of truth and honor in all other respects, they bowed without demur to the convention of school morality which made the conventions of general morality quite unconventional. Thus it may be seen that men may go through life untouched in truth and honor, provided they do their lying and cheating under the sanction of a special code; of such the world has plenty. As a student one may cheat under the school ethic. Out of school, a man may play the bully under the militaristic code, as at Zabern, or cheat under the "business is business" convention, or fib under the polite society convention, or drink too much under the club convention, or play general havoc and lie like a gentleman under the great sex convention. By belonging to a sufficient number of schools, clubs, castes, and social spheres, one should find it fairly easy to adjust the practical to the moral life.

An interesting story comes North by way of the Atlanta *Constitution*. The Superintendent of Education in Russell County, Ala., was of the opinion that the negro should be educated. Having tact as well as convictions, he arranged a meeting of white people in the court-house. To this meeting he put the question whether or not they would hear addresses from three educated colored persons in favor of industrial training in the rural schools for colored children. The meeting agreed to listen, and two negro teachers and a negro editor from Tuskegee spoke. They presented the simple Tuskegee doctrine that a negro educated for usefulness is a better man for his own race and for the white community than one not so trained. So forceful and persuasive was their preaching of this gospel that Russell County has decided to graft on its public-school system a plan of industrial training, not only for negroes, but for white children also. The audience was both astonished and gratified, says the *Constitution*, to learn that educated negroes were advocating education for their race in order that the negroes might be better farm-workers. This may not speak well for the up-to-dateness of the audience, but the outcome of the meeting is something very much resembling heaping coals of fire upon somebody's head.

Magna Charta and Waterloo are sufficient in themselves to make the year '15 of extraordinary prominence in English history; but as a matter of fact there have been significant century mile-posts between 1215 and 1815, both in English history and in world history. Two hundred years after Magna Charta was Agincourt, the same year in which the Hohenzollern came into possession of Brandenburg. In 1715 came the Stuart rebellion; in France it was the year of the death of Louis XIV. If instead of the single year '15 we take a five-year period with '15 as the middle point, we unquestionably have the most vital time-sector in the evolution of the British Empire, and a period of great world-events. We should then have to include Bannockburn in 1314, the treaty of Utrecht in 1713, and the establishment of England's maritime empire, followed in the succeeding year by the accession of the Hanoverian dynasty. Within this quinquennium would come the death of Shakespeare. Abroad the year of Magna Charta was the year of the coronation of Frederick II of Germany, the foundation of the Dominican order, the Fourth Lateran Council and the Inquisition, and the conquest of Peking by the Mongols. In 1315 the Swiss won the battle of Morgarten over the Hapsburgs, and established their independence. From 1414 to 1417 the Council of Constance labored for the reunion of the Papacy. In 1517 Luther issued his formal challenge to Rome. In 1613 the Romanoffs ascended the throne of Russia. In 1914 the greatest war in history began. No other five-year period can show such a record across the centuries.

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THE REPLY TO GERMANY.

Mr. Bryan has, by anticipation, and by his public statements, so related his personality to the new note to the German Government that it is necessary to say a word more about his present position. There can hardly be two opinions about his unimaginable egotism. He appeals to "the American people" to drop everything else and "sit in judgment upon my decision to resign." But they have something better to do. Besides, they needed to waste precious little time in judging Mr. Bryan's latest escapade. Their verdict already is that he has been guilty of glaring inconsistency; that he has treated his party and the Administration most unhandsomely; and that his sudden break with the President must have been long contemplated by him, occasion being only awaited in order to make it as theatrical as possible. A Secretary of State who cheerfully signed the note of May 13, but refused to put his name to that of June 11, must be either deficient in reasoning powers or else a man who had been nursing a grievance and was resolved to find quarrel in a straw. It is a disagreeable and even humiliating subject for Americans to discuss; and the sole excuse for alluding to it here is the fact that Mr. Bryan's ominous thunderings in the index may have given the country a false impression of what the reply to Germany would be. After his own outgivings he had the effrontery to blame the press for making people think the note would be warlike! Let us drop Mr. Bryan and look at the note itself.

Its tone is admirable. Bluster or menace does not show its head in a single phrase. There is nowhere in the note a hint of that danger which always lurks near the pen of one who has to write critical diplomatic notes —indulgence in threats, what the diplomatists call technically the *mise en demeure*. No either-or dilemma is placed before the German Government; no time-limit laid down. The chief German contentions about the Lusitania are, indeed, riddled, but the German Government is informed that if it has any real evidence to present, our Government will give it due consideration. Furthermore, the German Foreign Office is notified that if it has any message which it would like the United States to convey to the English Government, we are at its service for that purpose, as, indeed, we are at the service of Great Britain also for a similar object. The manner throughout is courteous. The greatest care has been taken not to offend German susceptibilities needlessly. If the sober second thought of the German Government inclines it to do all that is possible to meet the American view, the President has made the way easy. The whole note is a model of good breeding and correct form.

But what about the substance? Is there any retreat from the positions taken by our Government in the note of May 13? Not at all. They are explicitly renewed, "very earnestly and very solemnly." Moreover, the argument from law and humanity is made even stronger and more precise than in the earlier note. Our Government, having before it the preliminary objections made by the German Foreign Minister, in the act of brushing them aside is able at once to clarify and fortify its own case. Herr von Jagow had asserted that the Lusitania left New York an armed auxiliary cruiser. This our Government categorically and officially denies. And, with the main German witness now under arrest for perjury, it is not probable that Washington will be offered by Berlin "convincing evidence" that the United States was derelict in permitting an English vessel of war to make free use of our ports! The German protest that the Lusitania had contraband aboard is dismissed by our Government as "irrelevant to the question of the legality of the methods used by the German naval authorities in sinking the vessel." No details which do not affect the "indisputable principle" of law involved, or the elementary rules of humane procedure in warfare, will be allowed to detach the gaze of the American Government from the "grave responsibility" which the German Government has incurred in torpedoing and sinking a merchantman, carrying more than a thousand people who had no conceivable part or lot in the war, and doing this "without so much as a challenge or a warning."

This is definite and firm enough; and so is the closing paragraph of the note, in which the right of Americans to travel on merchant ships under a belligerent flag is roundly asserted, and in which the German Government is squarely asked to give "assurances" that it will take the measures necessary to safeguard American lives and American ships. Germany will delude herself if she imagines that the absence of anything like sabre-rattling in the President's note means a lack of inflexible resolution on his part, or on the part of the American people, who are a unit behind Mr. Wilson in all this great issue.

It will naturally take the German Government a little time to orient itself to the new conditions at Washington. Berlin dispatches make it evident that both official opinion and private opinion in that capital are much at sea regarding the causes and results of Mr. Bryan's resignation. In a curious way, he had been regarded there as a ferocious enemy of Germany. That myth must now be exploded. Further illumination regarding American feeling may be expected to reach the German Foreign Office at the hands of the special messenger now on his way to Berlin. But in the end, the German Government will have to make up its mind what its answer shall be to the direct demands of President Wilson. One of the foolish sayings attributed to Mr. Bryan is that he would never consent to put it in the power of Germany to decide whether there should be war with the United States. But Germany has always had that power, and must have it. That either her people or her Government really desire war with this country, we have never believed, and do not believe now. But to avert it, the German rulers can now be in no doubt what they must do. And if they finally refuse to comply with the just requirements of the latest note of our Government, they will be setting at defiance not only the established law of nations—so conclusively stated by President Wilson—but the settled judgment of impartial and humane people everywhere.

THE LARGER ASPECTS.

Americans have a right to be gratified by the reception abroad of President Wilson's reply to Germany. In that country itself the press pays tribute to his moderation and courtesy, at the same time that it perceives the firmness with which he insists upon a principle which the German Government has denied. But it is naturally in France and England that we find more outspoken praise of Mr. Wilson. This is not because the newspapers and public men of those nations expect the United States to join the Allies. Most of them, it is probable, do not even desire this. They are simply freer than Germans now are to point out the way in which the President, by the positions which he has taken in our controversy with Germany, is doing a service to the whole world. This is plainly asserted, we are pleased to see, by influential organs of opinion in South America. Argentines and Brazilians understand as clearly as do the Dutch and Scandinavians that the President is working not merely to maintain neutral rights, but to uphold the sanctity of that law which governs, or

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ought to govern, the conduct of all nations, whether in peace or in war.

Sneers at international law have been very common in recent months. It is pictured as an archaic system now utterly broken down. Or else we are told that it is only a thing of wax, which each nation can shape at its own pleasure. If it ever had any validity or binding power, the war has changed all that. But this is very short-sighted. The law of nations may be disregarded, but it remains the law. Even its violations, as Judge George Gray declared in his address before the New Jersey Bar Association on Saturday, are a recognition of this. Belligerents that ignore it or set it aside are compelled from very shame to apologize, or get up some sort of excuse for themselves. And on the main point, Judge Gray put the case for the President and this country in truthful and forceful terms:

> Never before in our eventful history has the time been so opportune, or the conditions so exigent, for our country to assert the rights that belong to a neutral nation, and to invoke the principles of that great body of law whose existence and development has been one of the crowning glories of our civilization. It is for us, as never before, to stand up for and assert the vital character and binding force of the obligations which this law has imposed upon belligerent nations for the protection of neutral rights. In doing so, we are performing a service to the world and humanity, and even to the belligerent nations themselves, who, when the passions of war have subsided, will recognize that their own essential rights and interests have been preserved.

This address by Judge Gray is in line with a striking article in the *Law Review* of the University of Pennsylvania, for June, on "The Supposed Chaos in the Law of Nations." Its author, Dr. Baty, traces the various steps by which the rights of neutrals on the high seas had been insidiously eaten into even before the present war. The reckless use of mines, the declaration of "war zones," not to speak of the extension of the lists of contraband, and the reservation by the belligerent of the function of deciding on the "destination" of goods not contraband unless intended for the use of enemy forces—all this, affirms Dr. Baty, has brought it about that "the position of the neutral has been scandalously weakened in a professedly humanitarian and progressive age." And one result is that many people talk as if the law of nations had become of no effect. Even a man like Mr. Balfour gives countenance to the theory that international law ceases to be binding upon one belligerent as soon as another breaks it. But if he means reprisals, they themselves are provided for in international law. The main structure remains intact and sacred, and must so remain unless the world is to lapse into a condition where each nation is a law unto itself, and every nation's hand is against the others. The true conception of international law is well stated by Dr. Baty:

> Even at this awful crisis it is exercising its majestic and beneficent sway over far more than half the world. It is the deep sense of what may fairly be expected to govern human action in the neutral intercourse of states. That sense may be wounded and alarmed, but its convictions cannot permanently be disregarded. Wars and civil wars there may be; but the law of nations and the laws of states remain the inflexible guides of human conduct.

It is such considerations as these which help to put in their large perspective President Wilson's efforts to set forth and maintain the accepted principles of conduct among civilized nations. He has been doing this primarily in the interest of his own country. It is an American case which he has been urging upon the German Government. Mr. Wilson has confined himself to those matters which alone give the United States a standing in court. But he has been able, in presenting American claims and in making American demands, to constitute himself the champion of all neutral nations and the upholder of the fundamental doctrines of international law. This is the great reason why foreigners are now paying him such notable tributes. And this is the main reason why his fellow-countrymen, thankful as they are that a man of his sane strength and clear ability should have been in the White House at a time like this, ought to applaud and support their President. He is serving them, but he is also serving civilization.

THINKING IN TERMS OF THE SUBMARINE.

Nearly all ante-bellum speculations regarding Armageddon and the possible conquest of England's "splendid isolation" were concerned with the airship. Hypothetical invasions of England were always carried out by Zeppelins. Only a short time before the outbreak of the war, Sir Percy Scott brought the submarine into the discussion, and it has been the usual thing since then to say that the British Admiral's predictions have been "completely" justified, that naval war has been "revolutionized," that England's primacy on the seas is gone. Ardent writers have gone so far as to doom the British Empire by calling up pictures of England reduced to starvation within five weeks. In the submarine they see an instrument of warfare which places the small nations on an equality with the great Powers. Little Holland, for example, may build several hundred of the inexpensive machines which have driven the Dreadnought from the seas; and may do on a large scale to British commerce what the German submarines have been doing on a limited scale.

Now, the odd thing about the naval revolution worked by the submarine is that the German Admiralty is by no means so convinced of the fact as some magazine writers are. From Germany the offer has repeatedly come to suspend submarine operations against British commerce in return for England's lift of the blockade against foodstuffs and raw materials. Between the importance of free entry for food and raw staples to Great Britain, and to Germany, there can be no comparison. Germany has asserted that no blockade can starve her out; say there is a certain amount of exaggeration in the statement; yet more than ten months of war have shown that of German starvation in anything like appreciable limits of time there can be no question. England, of course, can make no such assertion. In her case it is a fact that three months of isolation would reduce her to helplessness. Why, then, if submarines in sufficient quantities can starve out England and make Germany victor and the master of Europe—why should the German Government be willing to surrender its most formidable weapon in return for the comparatively insignificant gain of a free importation of the food that may, with some sacrifice, be dispensed with? We know enough of German determination and German resourcefulness to be sure that if two hundred submarines could win this war, the submarines would be forthcoming. The tremendous efforts expended in the creation of new armies, in the manufacture of limitless quantities of heavy ammunition, could be diverted to the building of submarines. It would take possibly a year of preparation, but it would settle the war, if the theorists are right.

The fact is that the actual achievements of the submarine have been obscured by the dramatic nature of submarine warfare. It strikes swiftly and silently, it apparently cannot be guarded against, its mere size is impressive—a David against Goliaths. But

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the question just what the submarine has accomplished cannot be avoided. As a weapon against hostile navies it gave great promise during the first weeks of the war, and then disappeared, to reappear with the recent sinking of a French cruiser in the Adriatic and of two British battleships in the Dardanelles. Yet the coast-guns in the Dardanelles have accounted for a larger number of important warships among the Allies. In other words, in strict naval combat, as distinguished from raids against the enemy's commerce, the submarine has done good work on the defensive, that is, by striking at an enemy's fleet engaged in attack or patrol. But it is of the submarine as a destroyer of commerce that every one is thinking. In this regard the facts already cited in these columns must be repeated—that German submarines have damaged English commerce to the extent of less than one-half of one per cent.

Nor would the record of the German submarine against British commerce be even what it is if the British Government had for its sole purpose the protection of such commerce. After the sinking of the Lusitania, the House of Commons learned from Winston Churchill that there were not enough torpedo-boat destroyers available for the convoying of British merchantmen. What were the British destroyers and swift cruisers doing? They were performing the most vital service in the Allied campaign; they had walled off a lane across the Channel for the transport of men and munitions, which the German submarines have been unable to penetrate. Nearly a million men have been shipped to France without a single fatality from this source. Were this war one of strict defence on the part of England, and the issue one of simply keeping the trade routes open, it is certain that the daily grist of British merchantmen reported by the submarine would be much smaller than it has been, and purchased at a much heavier price than the very considerable one which the German submarines have paid.

The future of naval warfare will undoubtedly be affected by the undersea boat, but it is nonsense to speak of a single invention as bringing about the downfall of an empire. Just as Prussia, recognizing in its army the one instrument of its safety and its growth, has specialized in military development, so Great Britain through the centuries has specialized in naval development. Just as the prestige of the Prussian army has been hurt in the present war, so has England's naval prestige suffered. But just as plain as it is to-day that the German army is superior as an army to any other, so the British navy stands to-day still in the lead. If the lesson of the war is that the day of the Dreadnought is passed, then England will be the first to search for a substitute. If it is true that little Holland can build inexpensive submarines by the hundred, then England will probably build comparatively inexpensive destroyers by the half-thousand. We are still too far from a complete lesson of the war to predict the siege of England and the downfall of her naval empire.

A HUNDRED YEARS AFTER WATERLOO.

The dramatic coincidences in the occurrence of the centenary of Waterloo to-morrow, June 18, are recognized by every one. The mere facts that the defeat of Napoleon, on that day, brought to an end a European war whose circumstances, as regards number of combatants and scope of operations, were not duplicated until the conflict now in progress, and that the very battlefield on which that war culminated, a hundred years ago, may not inconceivably be the scene of another crucial engagement in the course of the next few months, surround the reminiscences of the famous battle of 1815 with a peculiar interest.

Out of Sir Edward Creasy's "Fifteen Decisive Battles" the thoughtful reader would be apt to select as preëminently fulfilling that description the Battle of Marathon, Charles Martel's victory over the Saracens at Tours, the defeat of the Spanish Armada, the Battle of Saratoga, and the Battle of Waterloo, and he would probably add the Battle of Gettysburg, fought after Creasy's day. It might, to be sure, be said of Waterloo, as indeed of Gettysburg, that even a different result in that single conflict could scarcely have altered the course of history. Despite the extraordinary episode of the Hundred Days, the general verdict of history is that Napoleon's fate in European politics was sealed at the Battle of Leipzig, a year and a half before Waterloo—if not, in fact, in the still earlier Russian campaign; in other words, that he could never again have broken down the resistance of united Europe, supported as it actually was by a France weary of fighting and sullen at being dragged back into war. But the story of Waterloo none the less possesses, as does that of few other great conflicts in history, the aspect of a dramatically complete dénouement to a famous epoch.

Historical controversy regarding it became long ago a matter of military rather than political discussion. Considered solely from that point of view, the Battle of Waterloo provides one of the most interesting of problems. A very considerable literature has grown up about the battle; the most authoritative American student of the campaign cites in his bibliography forty-five separate works, by nearly as many separate authors, bearing directly on the strategy of the battle. This mass of more or less controversial literature cannot even now be said to have settled conclusively the questions, exactly why Napoleon was defeated and which individual commander really won the battle.

More than any other great conflict of modern history, the discussion has been, and still is, surrounded with misconceptions. National pride in behalf of the two separate allied armies, whose combination at the crucial moment insured the victory, has led to two distinct national versions of the battle; the defeated generals had their respective versions to submit—some of which, like Marshal Grouchy's, were based on deliberate suppression of important orders, that did not come to public knowledge for a quarter of a century. The theory that Napoleon was ill, lazy, or apathetic has been stretched beyond all bounds, and is probably held to-day by the majority of people with a general knowledge of the battle. Yet the accumulated facts indicate quite convincingly that, however much increasing years and physical maladies may have changed him from the Napoleon of the Austerlitz campaign, he was at least, so far as concerned his individual initiative in the Waterloo campaign, more alert, more wary, and more prompt in his plans and military dispositions than either Wellington or Blücher. Assuming that Napoleon could have utilized his whole available force against Wellington, and could have personally directed its manœuvres, the conclusion of Mr. Ropes, whose authority stands as high in England as in the United States, is that "there can be no reasonable question as to the result; the Duke would have been badly beaten."

What, then, lost the battle, when, in addition to these advantages of tactical skill, it is admitted that Napoleon's army at Waterloo was superior in numbers to that of Wellington, and that it was made up far more largely than the English army of veteran soldiers? It would probably be safe to sum up the most competent opinion, based on the most complete array of evidence, as holding that,

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although the best generalship at Waterloo was that of Napoleon, it was ruined through disobedience of his orders, at critical moments, by both his marshals, and through stupid execution of them on other occasions by Grouchy and reckless execution of them by Ney.

On the other hand, Wellington, taken by surprise as he was at Napoleon's sudden mobilization, and erroneous as was much of his disposition of his own troops, was magnificently served by all his subordinate commanders. As for Blücher's march with his badly beaten army, from Ligny through Wavre to the junction with Wellington at the critical moment at Waterloo, that was an incident of the campaign where the ordinary chances were ten to one against its happening as it did. The stars in their courses, one may say, were fighting against Napoleon, and even the French historians admit that it was time for them to do so.

The fact that the centenary of the greatest military victory in the nineteenth century is being allowed to pass in Europe practically without observance, has itself an element of the dramatic about it. "Centuries hence," wrote Thackeray in 1848, concluding his story of Waterloo, "we Frenchmen and Englishmen might be boasting and killing each other still, carrying out bravely the Devil's code of honor." But Frenchmen and Englishmen are fighting side by side in a still greater war, almost within cannon-shot of Waterloo. This is perhaps the reason why England is not celebrating the centenary—precisely as our own people, last April, quietly passed over the semi-centenary of Appomattox.

DOES THE WAR DISPROVE PROGRESS?

A few days ago there was held at Chicago a symposium on "Progress," by way of conclusion to a series of lectures and discussions relating to the great war. An interesting account of the meeting, by a special correspondent, was given in the New York *Evening Post*. To every one in the packed audience, he says, the question spontaneously framed itself somewhat as follows:

> Can we seriously claim, in view of the terrible and horrible things that have been taking place in Europe . . . that there is such a thing as Progress?
>
> And if there be such a thing, has it any moral significance, any value for those who love the life of the spirit, who believe in truth and beauty?
>
> If, finally, Progress is not only real, but good and admirable, why this awful war? How can we escape discouragement and disillusionment; where are we to find balm and comfort—an explanation that shall give us new courage and new faith and hope?

To deny that the fearful experience through which the world is passing naturally and properly incites to the asking of these questions would be absurd. And yet, praiseworthy as is the feeling which causes them to oppress the spirit of thousands of the best men and women, it is not true that any such doubt concerning the reality of modern progress is justified by a calm consideration of facts. If, prior to last August, any one flattered himself that war was a thing of the past; if he thought that the stupendous armaments and unceasing watchfulness of the nations of Europe meant nothing; if he imagined that the ideals which were being pursued by the most ardent of humanitarians had been realized in the actual condition of mankind; then, indeed, he would have just ground for suddenly questioning whether the progress which he had fondly imagined mankind to have made was not a mere figment of the imagination. But those whose feet have been upon the earth and not in the clouds have experienced no such shattering of illusions. To determine whether or not there has been progress, we have to compare the present not with an ideal future, but with an actual past.

If the war were to last forever, there would be a solid basis for these plaintive questionings. But as it is, to indulge in them is very much as though a man in the crisis of a terrible illness were to go about asking whether there really is any such thing as health; whether, if there is, it is of any benefit to its possessor; and how, "if it is not only real but good and admirable," it was possible for this awful sickness to have befallen him. When peace returns, we shall be thinking of this war as, indeed, a monstrous evil, a frightful calamity, but we shall not be thinking of it all the time; we shall be engaged, in the main, with the same kind of interests and strivings which have occupied our attention hitherto. And if anybody then denies that there has been progress, we shall ask him—just as we might have asked him a year ago—at what previous time in the world's history there had been as much effort bestowed upon the succor of the unfortunate, as little of religious persecution, as wide a sense of the claims of all persons to decent conditions of living. To none of these questions could the reply be in the least degree doubtful. If it be said, on the other hand, that after all there *is* a great deal of avoidable misery, that with the great resources at the disposal of the modern world much more ought to be done than has been done, or than is likely to be done in the near future, the accusation must be admitted; but between saying that progress has not been so rapid as might be wished and saying that there has been no progress, there is all the difference in the world.

Even as regards matters directly relating to war—monstrous, and in some respects unparalleled, though the horrors of the present conflict have been—it is clear that the world has made progress. The Prussian doctrine of "frightfulness" in war stands as a thing apart from the whole spirit of the present age; it is one of the reasons why Germany finds herself so completely cut off from sympathy throughout the world. But even that Prussian frightfulness of war is less abhorrent, from the standpoint of humanity, than the spirit which in former times went with the making of war and the achievement of conquest. Execrable as is the doctrine, it is at least invoked purely on the ground of "military necessity"; even the Clausewitzes and Treitschkes and Moltkes do not pretend that it needs no defence, but justify it on the plea that it serves to shorten the war. Far otherwise was it in former ages—and we have to go no farther back than the end of the seventeenth century, nor any farther away than England, to realize the contrast. When Monmouth's insurrection was suppressed in 1685, there occurred those "bloody assizes" which are forever associated with the infamous name of Jeffreys; but, says the Encyclopædia Britannica, "the merciless severity of the chief justice did not exceed the wishes of James II." No less than 320 persons were executed for alleged complicity in the insurrection; "many hundreds more were transported and sold into slavery in the West Indies." Anything even faintly approaching such ruthlessness and savagery would be no more possible to-day than a relapse into cannibalism. This is what was done by an English King to Englishmen little more than two hundred years ago; what Cromwell did to the Irish a few decades before that, everybody knows. He who can turn his eyes from these barbarities to the wise and beneficent conduct which, within a dozen years from the close of a desperate war, transformed the Boers from inveterate enemies into loyal and patriotic subjects of the British Empire, and find no significance in the contrast, may be a very beautiful idealist, but he lacks that sense of proportion which is a necessary part of sanity, in idealists no less than in plainer folk.

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Foreign Correspondence

THE COALITION CABINET — WOMEN MOBILIZED.

By JAMES F. MUIRHEAD.

LONDON, May 28.

The Coalition Government is now fairly in the saddle, and though it is too early yet to talk of its working, a word or two may be ventured as to its composition. Coalition Ministries have not been either numerous or popular in British history. Yet the coalition of Pitt and Newcastle in 1757 witnessed the emergence of England as the first maritime and colonial power in the world. The so-called Great Coalition of 1782 (Fox and North), however, has little or nothing to its credit; and the Aberdeen-Russell coalition of 1853 certainly did not make a brilliant success of the Crimean War. The combination of the Conservatives and Liberal Unionists in 1886 can hardly be called a coalition in the usual sense. The present coalition is scarcely on all-fours with any one of these, and its well-wishers or detractors may consider themselves unhampered by precedents of either failure or success. It is a *National* Government, composed of a group of the best men available. The prevailing note in the country is undoubtedly one of hope, running through the whole gamut from diffident expectation to enthusiastic confidence.

The three features that have been most discussed (at least, after Mr. Churchill's disappearance from the Admiralty had been shown to be inevitable) have been the elimination of Lord Haldane, the appointment of Sir Edward Carson, and the new position of Mr. Lloyd George. On the whole, the feeling in regard to Lord Haldane seems to be one of regret that so dignified a figure and so able a statesman has been forced into a self-denying rôle by the irresponsible and unenlightened criticism of those who believe, or affect to believe, that a man cannot be a student and lover of German philosophy without being Germanic in his sympathies at the present crisis. There are, indeed, many who think that there has been no blacker instance of political ingratitude in English history since the desertion of Strafford by Charles I. The appointment of Sir Edward Carson is simply a puzzle to most men who remember what he was saying a year or so ago, and what some of his present colleagues were saying about him. If Mr. Redmond had accepted office, we could understand that Sir Edward Carson should also be included; but it is not so easy to see why the Irish minority should be represented when the Irish majority is not. A point in favor of this choice is the indication it gives to Germany that the British Empire is so united at present that it is quite safe to include in its Ministry the spokesman of that Ulster on the disaffection of which Germany built such high hopes. In any case, we are all ready to accept Sir Edward Carson loyally and ungrudgingly, even if we feel that the policy of letting bygones be bygones has been stretched to a very unusual limit. The appointment of Mr. Lloyd George to the all-important post at the head of the new Ministry of Munitions of War has been received with the liveliest and most general satisfaction, tempered only by regret that he could not be Chancellor of the Exchequer as well. It is really marvellous to what an extent this once so cordially abused man has come to be regarded almost as the linch-pin of the Government, and that by people of all shades of political belief.

To return to the subject, mentioned last week, of women in war: The Women's Emergency Corps, started immediately after the declaration of war, was an effort to organize woman's help to deal at once with any useful work arising out of the national crisis. The idea is said to have originated in the brains of two well-known actresses, and the first home of the Corps was in a theatre. Now it occupies admirable quarters in the old premises of the Bedford College for Women. Its treasurer (Duchess of Marlborough) and some of the other office-bearers are Americans. Ten thousand cases of personal service were dealt with in a fortnight, and women workers were classified under scores of heads, ranging from doctors to omnibus conductors, from lift-women (*i. e.*, elevator girls) to interpreters, from nurses to chauffeurs, from ticket-collectors to gardeners. The Corps now utilizes the services of 2,000 voluntary workers and at least 1,500 wage-earners who might otherwise be destitute. About 200 of the latter are employed at headquarters, where they receive an excellent dinner for 2d. and tea for nothing. Fully half of the girls are employed in making toys, our main supply of which has hitherto been furnished by the mailed fist of Germany in its lighter moments.

One of the most practical of the women's agencies called into being by the war is the National Fund. The presiding genius of this organization is Lady Chance, cousin of Mr. St. Loe Strachey, editor of the *Spectator*, and wife of Sir William Chance, an authority on the Poor Law and a prominent advocate of the suffrage for women. The Fund began life as a department of the Women's Emergency Corps, but soon grew to such dimensions as to make desirable a friendly severance from the parent stock. The aim of the organization was to relieve distress arising from lack of food, regardless of the sex, age, class, creed, or denomination of the applicants. Belgian refugees were among the first beneficiaries of the Fund, and it still supplies the four great hostels opened by the War Refugees' Committee. Public support of the Fund was prompt and liberal. The spacious rooms of the old Grosvenor Club, at the corner of Piccadilly and Dover Street, have been lent to it free. The rates have been remitted, the charges for gas and electricity have been reduced, and all the necessary furniture and apparatus have been given free. All the higher posts are occupied by voluntary workers, but most of the subordinate positions have been filled, at the full market rate of wages, by young women thrown out of work by the war. Most of the food distributed has been given to the Society, much of it in the form of a stipulated weekly gift in kind, ranging down to such small items as half a pound of tea, one pound of butter, or a dozen of eggs. Thus, three domestic servants unite to contribute six loaves of bread every week. Another single item is a big bread-and-butter pudding received every Saturday. Food is supplied to properly organized and approved agencies only. No grants are made by the committee to individual cases.

Another feature of the National Fund, especially dear to Lady Chance's heart, and probably destined to be of more permanent value, is its educational work. Lady Chance recognizes that (with the possible exception of the United States) England is the most wasteful country in the world, and that there could be no more favorable time than now to carry on an anti-waste campaign. The extraordinarily practical measures taken to promote this end have gained the approval and coöperation of local and higher authorities, and would alone furnish interesting material for a long paper, did space allow. The colored poster for hanging up in schools, kitchens, and cottages may be taken as at once the symbol and the banner of the cause. Instead of the (for the mass) unintelligible columns of red and green and blue, showing the relative amounts of proteids and carbohydrates necessary for a satisfactory diet, this poster gives (for instance) graphic pictures of various dishes that can be produced for 6d., ranging from the cutlet that is barely enough for one up to the dish of cunningly prepared beans that will afford a meal for four or five. A little penny handbook ("How to Save in War Time")—a marvellous compendium of wisdom—is eagerly purchased.

FRENCH PARLIAMENTARY ELOQUENCE AND ITALY—PAUL DESCHANEL AND PRIME MINISTER VIVIANI.

By STODDARD DEWEY.

PARIS, May 26.

For the third time since France was shaken by the emotions of this war of life and death, her Parliamentary eloquence has risen to heights that equal the occasion. The first was on the fateful fourth of August, when Parliament entrusted to Government all needed powers to begin the struggle. The second was at the end of December, when Parliament met to organize continued resistance. The third was yesterday, when the nation, through its representatives, hailed the entrance of Italy into the mighty conflict.

Each time the honor of speaking in the name of France fell, in virtue of office, to Paul Deschanel, President of the Chamber of Deputies, and to Prime Minister Viviani. In no case was there any mistaken use of swelling rhetoric, no pretence of words helping to discharge pent-up emotion. M. Viviani is always impressive, often eloquent, never academic; but yesterday Paul Deschanel, whose fault it has been to cultivate a too faultlessly polished oratory, spoke with simplicity that is the height of human speech. I am not sure that, from some of these utterances, there will not be taken *conciones*—select examples of eloquence—for the training of future citizens in the schools of the Republic.

The setting was worthy of the subject. In the diplomatic tribune the Italian Ambassador Tittoni sat with his cameo profile against the marble columns—the observed of all observers. From the first sentence of the speaker, the Deputies at their seats, with here and there among them a crape-draped chair with the tri-color scarf to mark members who have died in war, rose up, turned, and bowed, hailing in him his nation newly allied to their own—"*Vive l'Italie!*" And this again was their unanimous cry at the end.

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Prime Minister Viviani and the other members of Government entered solemnly and took their places. Then Paul Deschanel, as President of the Chamber, rose and spoke:

"As it was fifty-six years ago, so now, Italy is with us. All the powers of life rise up against the power of death. All the peoples, threatened in their independence and security and in their future, arise, one after the other, against the brutal domination which pretends to lay down the law to the world."

Perhaps no shorter formula can be given of the resentment felt by nationalities against the one nation which has used its boasted science during all the years of peace to evolve a war machine able to devour all others. M. Deschanel went on to express the elements of the Italian part of this all but universal conflict, as France understands it:

"Geography and history and morals—all combine here for the one purpose. How could Rome, mother of law, serve those who contemn treaties and sworn faith? How could the heirs of Venetian grandeur suffer the Adriatic to become a German lake? How could the fine, supple, realist policy of the House of Savoy, which had entered into the Triple Alliance only to guard itself against blows from the century-old enemy, lend its hands to the absorption of Servia and the Ægean Sea by Germany's vanguard? How could those who stayed the Ottoman conquest and delivered Lombardy and Venetia give aid to the masters of Bosnia-Herzegovina and Croatia, Transylvania and Poland, to the oppressors of Triest and Trent, to the conquerors of the Danish Duchies and Alsace-Lorraine? How could the proud nation of Manin and Victor Emmanuel, of Cavour and Mazzini, and of Garibaldi, who found his chief strength in the Latin tradition, put itself at school to Nietzsches and Treitschkes and Bernhardis? And by what impiety would Italian Catholics play into the hands of the fanatical destroyers of Louvain and Rheims?"

This concluding question was the only allusion made to the anxieties of French Roman Catholics, who bear with easily understood impatience the enforced and severe neutrality of the Pope. So unusual is it that it is altogether noteworthy when their feelings have the least official notice in their own Parliament.

There is another notable cry of the French heart in this representative speech, for France feels that—among so many others—it is still she who has been most directly attacked:

"While from the depths of ocean the wail of innocent victims, the cries of children and mothers cast away by an atrocious crime, fill the whole thinking world with sorrow and wrath, France, whose indomitable heroism has broken the effort of barbarism; France, who bears with unequalled glory the heaviest weight of war; France, who pours forth her blood not for her own liberty alone, but for the liberty of others and for honor—France gives fraternal greeting, as to a presage of triumphant right, to the flight of Roman eagles; she feels, from end to end of the earth, the heart-beat of quivering peoples, some to whom the favorable instant is now offered, some unquiet and others bruised—the kindling of revolt of the universal conscience against the foolish pride of a caste of prey."

With this brief and full indictment of Prussian militarism—"caste of prey"—we applaud M. Deschanel and turn to Prime Minister Viviani. By reason of the man and his office, and most of all his overwhelming present work, we had not to expect so elaborate a statement of the situation which results from Italy's entrance into the universal struggle. But here, too, in giving utterance to what is in the minds of all, the Prime Minister found words to say that Italy's action is wider than her own immediate interest:

"At this moment, when Italy is bringing her share of sacrifice to the realization of her dream—and to human deliverance—I greet, in the name of the Government of the Republic, the Italian nation upright in its unshakable firmness."

As he went on to express the salute of France's sword to "Italy thrilling in her armor," the Chamber again rose to hail the Italian Ambassador. Prime Minister Viviani concluded with more of those heartfelt and real formulas which I have sought in this memorable session of the French Parliament. It is much to have a sound form of words amid strenuous temptation:

"Thus, round about modern barbarism, the circle of iron and fire is contracted. Thus victory is prepared and draws near. Thus our brotherhood renews its youth and shall bloom again. Sons of the same race, from our lips let the cry of our conscience and our heart arise—unanimous, vibrant—*Vive l'Italie! Vive la France!*"

Now the entire public from the floor of the house to galleries and tribunes rose and shouted greeting to the bowing Ambassador. He has had not many days like this in his long life of government and diplomacy. And the French Parliament adjourned for the day, well content.

ITALY'S JUSTIFICATION—THE TRIPLE ALLIANCE AND THE NEGOTIATIONS WITH AUSTRIA.

By H. NELSON GAY.

ROME, June 1.

"Italy enters the great European conflict in the cause of *civilization and justice.*" With these solemn words, the venerable President of the Italian Senate, Giuseppe Manfredi, announced the historic vote of May 21, conferring war powers upon the Salandra Ministry by 262 yeas against 2 nays.

Those who have been in close touch with the Italian people during the past ten months will not hesitate to give a literal interpretation to Manfredi's declaration, and to bear full witness to the fact that the determination to declare themselves unequivocally upon the side of *civilization and justice* and of the future progress of Europe has had greater weight even than the material consideration of consolidation of Italian nationality in persuading the Italian people to face the enormous sacrifices which this war, solemnly and deliberately undertaken, must entail. In history Italy stands for something even greater than, and superior to, nationality—for centuries the history of Italy has been the history of civilization. Germany's violation of the most sacred rights of humanity, beginning with the criminal invasion and outrages of Belgium, and coming down to the murders of the Lusitania, could not fail to have an enormous repercussion in the conscience of the Italian people, particularly of the educated middle class and indirectly of the lower class. If Germany's system of terrorizing by crimes against non-combatants was undertaken with the object of frightening neutral countries into permanent neutrality, it has had reverse results in Italy. The Italian of the twentieth century is in sentiment ultra-democratic, and is quickly roused by whatever seems to him a violation of what is just and humane. The conduct of Germany in Belgium at the opening of the war gave the first cast to anti-German sentiment here, and the sinking of the Lusitania, coming at a critical moment in Italy's international negotiations, has had its part in solidifying public opinion.

But, leaving aside this irresistible revulsion of Italian feeling against Germany and Austria as violators of European civilization and justice, the Italian Government has chosen to rest its legal case upon purely national considerations. The "Green Book," which it published on May 20, in justification of its abrogation of old treaty obligations, preparatory to its war against Austria, relates exclusively to fruitless negotiations (December, 1914-April, 1915) for territorial compensation to be granted to Italy in completion of her nationality, as a return for a proposed pledge on her part of permanent neutrality throughout the present European conflict.

According to the "Green Book," Article VII of the secret treaty of the Triple Alliance provided for the maintenance of the *status quo* on the Adriatic and Ægean Seas and in the Balkans, and established that, in case either Austria or Italy should acquire territorial or other advantages in the Balkans, such acquisition, even though temporary, should give the allied nation the right to compensation—and that such compensation should be established by *previous* accord. During the Italian war against Turkey, Austria invoked this article in ordering Italy to desist from naval operations in the Dardanelles, and menaced "grave consequences"—meaning an Austrian declaration of war against Italy—should disobedience follow (documents 6 and 22). This interference of Austria was a serious hindrance for Italy, obliging her to desist from operations of military and political importance which would have materially shortened the war. At the same time, this interference encouraged Turkey to further resistance, under the assurance of indirect support and protection from Italy's own allies (document 6). Furthermore, in 1912 Austria demanded compensation from Italy in return for a possible Italian occupation of the islands of Chios and Mitylene (document 22). The reader of the "Green Book" cannot fail to give the greatest importance to these facts.

In the war against Turkey, Italy had found that her professed allies, Germany and Austria, were in reality acting for the protection of her enemy, on grounds of the *status quo* and compensations. Now, it is to be borne in mind that any possible disturbance of the *status quo* resulting from Italy's action against Turkey in 1912 was trifling when compared with the possible disturbance to-day resulting from a successful Austrian invasion of Servia. If, then, Article VII gave Austria the right to demand compensation and to menace Italy with war in 1911-1912, *a fortiori* it gave Italy the right to demand compensation and to menace Austria with war in 1914-1915. And if Austria has not chosen to give Italy to-day the satisfaction similar to that which in kindred circumstances she demanded and obtained from her three years ago, the responsibility must fall

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upon Austria, and not upon Italy. Austria broke her treaty pledges with Italy in the initial act of the ultimatum to Servia—disturbing the *status quo*, without coming to a *previous accord* with Italy; and as early as July 25, 1914, Italy in consequence reserved to herself "eventual liberty of action," namely, threatened war, if she were not to receive satisfaction (document 3). Austria, after nine months of wilfully protracted negotiations, has failed to grant this satisfaction. Therefore, Italy's declaration of war must be considered only as a natural and just proceeding, contemplated by the provisions of the Triple Alliance, and in no way a violation of the same.

Additional proof of this has been provided by Germany. The full acknowledgment by Prince Bülow of Italy's right to large territorial compensation from Austria, and his vigorous, though unsuccessful, efforts to procure the same in a way to satisfy Italy, constitute irrefutable evidence of the correctness of Italy's action. Austria did, after much haggling, offer to Italy slight compensation in the Tyrol and the Trentino, but the territory was altogether insufficient in extent. Article VII contained no provision as to who should judge of the sufficiency of compensation, nor did it make any statement as to when compensation, if territorial, should be actually made over by the concessionist. Herein lay the great weakness of the treaty, occasion being given for differences of opinion, with consequent abrogation of the alliance by one of the contracting parties, such as was threatened by Austria in 1912.

The question as to when territorial concessions, if agreed upon, should be actually delivered, proved to be the major stumbling-block in the recent Austro-Italian negotiations. Not only were Austria and Italy unwilling to trust each other as to the fulfilment of possible mutual pledges, but for reasons of internal policy in the respective countries it seemed equally impossible for Austria to cede territory before the conclusion of European peace, or for Italy to accept mere promises (guaranteed by Germany) of territorial concessions for future delivery (document 44 ff). This fundamental difficulty was evident even to outside observers, and it has been particularly on this ground that Italian statesmen have been skeptical all along as to any possible success of negotiations with Austria. However, Germany's guarantee offered some hope to neutralists, Germany sincerely and persistently urged Austria throughout to satisfy Italy's demands, and, although Bülow's name occupies a distinctly subordinate place in the "Green Book," his efforts alone during the last months kept alive the possibility of success in the negotiations.

But did the Italian public really wish to have these negotiations succeed? The Austrian Ambassador to Rome, Macchio, thought that the public did, for he repeatedly informed his Government that the Italians were in the majority neutralists, and in any case disunited and morally unprepared for war. By these reports he worked at cross-purposes with Bülow, and encouraged Vienna to hold out against satisfactory concessions. The Italian Government, however, knew its people better, and on May 3, fully justified by the dilatoriness and obstinacy of Vienna in the negotiations, it informed Austria that, "confident in the justice of its cause, it affirmed and proclaimed that it resumed from that moment its complete liberty of action, and declared annulled and henceforth without effect its treaty of alliance with Austria-Hungary" (document 76). Bülow thereupon played his last card. At his bidding Giolitti, Italy's ex-Prime Minister, and leader of the neutralists, appeared upon the scene, and, through press pronunciamentos in favor of the continuance of negotiations with Austria, attempted to undermine the Italian Government. Salandra and his Cabinet immediately resigned, a master stroke of policy, which amounted to an appeal to the country. What followed is a matter of history. No such outburst of public opinion as that now witnessed has ever been known in United Italy. In all the cities immediate, spontaneous demonstrations were held, demanding the restoration of the Salandra Ministry—and war. The cry, unmistakably serious and determined, issued from the throats of a vast majority of all classes and all ages. The neutralists slunk to cover, and Giolitti left Rome hurriedly for his country-seat. The King, fully in sympathy with his people, refused to accept Salandra's resignation—and ten days later Italy was at war, having frankly espoused "the cause of civilization and justice."

The Breakdown of Internationalism

THE RELATION OF THE WAR TO THE MOVEMENT INITIATED BY THE FRENCH REVOLUTION.

By IRVING BABBITT.

PART I.

[The view presented by Professor Babbitt in two articles, of which the following is the first, raises fundamental questions and is far-reaching in its possible applications. The papers are not to be understood as representing in all respects the position of the *Nation*, but as a valuable discussion of a question of the utmost importance, particularly at the present time. We are glad to publish them, just as we welcomed the opportunity to put before our readers the very different standpoint of Dr. Crile's recent paper on "A Mechanistic View of War."—ED. THE NATION.]

The war has been treated thus far almost entirely as a problem in national psychology—especially the psychology of the German. We have been told in a thousand books and articles that under the influence of writers like Nietzsche and Treitschke and Bernhardi the Germans have become a race of megalomaniacs and supermen; that in their militarism and lust of empire they differ from other peoples, not merely in degree, but in kind. The remaining nations of the earth, we have been given to understand, might lie down together like the innocent lambs they are, were it not for the Prussian wolf in the fold. Every one, beginning with the Germans themselves, seems to be losing sight of the fact that, before being Germans, the Germans are human beings. But should it not rather be our distinction, in this age of exasperated nationalism, to work out a truly international point of view, and, as a preliminary, to inquire into the reasons for the breakdown of the present type of internationalism; for that the existing type has failed, I take to be self-evident. The practical unanimity with which millions of Socialists, in response to the call of country and in defiance of their own principles, marched away to the slaughter of their fellow-Socialists in other lands, is an object-lesson that the world will not soon forget. Very few of us have a right to be indifferent to the breakdown of this type of internationalism; for in our notions of the means by which men are to be brought together internationally we are practically all Socialists.

I.

Europe is to-day less cosmopolitan in any genuine sense of the word than it was at almost any period in the Middle Ages. Moreover, the type of internationalism that has broken down so disastrously, as well as the type of nationalism that has overthrown it, are both of comparatively recent origin. "The sentiment of nationalities," says Renan, "is not a hundred years old." And he adds that this sentiment was created in the world by the French Revolution. We are confronted at the very outset with a strangely ironical fact. By their efforts to establish internationalism the French brought into being a force destined to prove more powerful than internationalism. For the French Revolution differed from all previous revolutions—the English Revolution of 1688, for example—in that it was not merely national, but international, in its scope. According to the French revolutionists, all nations were to get rid of their evil principle—the kings and priests who kept the fraternal instinct from manifesting itself—and then, figuratively speaking, were to embrace each other. This conception, that practically put in question the legitimacy of all existing European governments, inspired in the revolutionary leaders a policy that was felt by these governments themselves as intolerable meddling. Accordingly, the governments immediately concerned entered into an alliance and invaded France. This foreign menace moved France to the first great burst of national enthusiasm in the modern sense. The cry of the revolutionary army, "Vive la nation," heard by Goethe in a pause of the cannonading at Valmy, was rightly taken by him to mark the dawn of a new era. The beginnings of the very type of warfare we are now witnessing in Europe, that is, the coming together of whole nations for mutual massacre (*la levée en masse*), go back to this period. This type of warfare is therefore the final outcome of a propaganda for the establishment of universal brotherhood. The new national enthusiasm supplied France with soldiers so numerous and so spirited that she not only repelled her invaders, but began to invade other countries in turn, theoretically on a mission of emancipation. In the actual stress of events, however, the will to power turned out to be stronger than the will to brotherhood, and what had begun as

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a humanitarian crusade ended in Napoleon and imperialistic aggression. This aggression awakened in turn the new national sentiment in Germany and other countries. France ceased to be the "Christ of nations" and became the "traitor to human kind," universally denounced by disillusioned radicals at the end of the eighteenth century.

Moreover, the passion for humanity that marked the dawn of the French Revolution culminated not merely internationally, but nationally as well, in imperialism. The triumph of brotherhood over traditional control was symbolized by the Federation on the Champ de Mars, when a vast multitude embraced, not merely figuratively, but literally. But here again we are confronted with a strange irony. Many of the very men who had embraced were guillotining each other not many months afterwards. Instead of universal fraternity, there was universal suspicion. During the Reign of Terror a man became "suspect of being suspect." The only brotherhood the Jacobins succeeded in founding, according to Taine, was a brotherhood of Cains, men whose hands were stained with blood and who looked on one another with incurable distrust. A movement that theoretically was to bring men together had proved in practice violently centrifugal. In the absence of any other principle of cohesion the French were welded together by military force. The advent of Napoleon was no accident, but the almost inevitable outcome of the forces that had been put in motion at the very outset of the Revolution. As early as 1790 Burke predicted with the utmost precision that the French attempt to set up a radical democracy would end in the triumph of some military adventurer.

II.

"The progress of modern culture," says Grillparzer, having in mind this French development, "is from humanity through nationality to bestiality." We are tempted nowadays to see the same sequence in the progress of German "culture"—from what the Germans themselves call the age of humanity (Kant, etc.), through the age of nationality (Bismarck), to the present age of imperialistic aggression. In general, many of the persons and points of view that are now held to be most purely German can only be understood as part of a great international movement. Nietzscheism, for example, both in its origins and its influence, is thoroughly international. Nietzsche was under special obligation for his gospel of force to Stendhal and his cult of Napoleon, that more or less openly avowed model of all supermen. To take another line of derivation, the superman is first cousin to the hero of Carlyle (another of Nietzsche's admirations). Both the "hero" and the superman are descended from the "original genius" of the eighteenth century, a conception elaborated in almost equal degree by England, France, and Germany. We find, indeed, in all three of these countries in the period immediately preceding the French Revolution the true beginnings of the great international movement of to-day. A new view of human nature was then wrought out and opposed to the traditional views, whether classical or Christian, a view that, in spite of surface changes innumerable, still persists. Its most salient feature is the attempt to minimize the struggle between good and evil in the breast of the individual and transfer this struggle to society. Putting as it does prime emphasis on humanity and its future progress, the whole doctrine is properly known as humanitarianism. All forms of humanitarianism presuppose a naturalistic philosophy, the virtual denial of a special law for man as opposed to the law for phenomenal nature. Restraints that the past had imposed on the individual in the name of such a law are to be dismissed as mere "prejudice" or "convention," as contrary to "nature." "Do you wish," says Diderot, "to know in brief the tale of almost all our woe? There once existed a natural man; there has been introduced within this man an artificial man, and there has arisen in the cave a civil war that lasts throughout life."

To dismiss the "civil war in the cave" as artificial is in reality to change the whole basis of morality. To be natural in the new sense is, in a word, to be purely expansive. The man who feels he can thus trust his instincts came to be known in the eighteenth century, in an almost technical sense, as a "beautiful soul." Not having to reform himself, the beautiful soul can devote himself entirely to reforming society; and this he hopes to do, according as his temper is rationalistic or emotional, either by improving its machinery or by diffusing the spirit of brotherhood. Sentimentalism and utilitarianism, as I have thus defined them, either working separately or together, are not the whole of the past century, but they give to this epoch its peculiar flavor. No other period was at the same time so rebellious, and so philanthropic. Inasmuch as Prometheus was at once a rebel and a lover of his fellowman, we may call this age the age of Promethean individualism.

The peculiar mark of this modern movement was from the start its enormous expansiveness. A man may, it argued, indulge his bent and unfold his originality to the utmost if only at the same time he sympathizes sufficiently with others in their passion for self-expression. He may, in the happy phrase of the pragmatist, live in a universe with the lid off, if at the same time he overflows with the spirit of brotherhood. Sympathy, in other words, is to be put in the place of restraint at the basis of morals. Humanitarianism in all its forms has tended to attach a minor importance, or no importance at all, to self-control. Burke said of the eighteenth-century representatives of the movement: "They explode or render odious or contemptible that class of virtues that restrain the appetite. These are at least nine out of ten of the virtues. In the place of all this they substitute a virtue which they call humanity or benevolence." To explode the ninety per cent. of the virtues that presuppose the "civil war in the cave" and restrain the appetite, is simply to identify character with temperament. Virtue itself ceases to be a restrictive power, a force that moves in an opposite direction from temperament, and becomes a mere instinct and passion among other instincts and passions. Nietzsche despised the humanitarians; his whole work, indeed, is only to be understood as a protest against their readiness to sacrifice all the other values of life to sympathy. Yet he shows that he is caught in the same fatal net of naturalism when he declares that "the will to overcome an emotion is ultimately only the will of another or of several other emotions."

III.

Now, nothing is easier than to transfer this conception of free expansion, without the need of either inner or outer check, from the temperament of the individual to national temperament. The Germans began to take this step over a century ago under English and, above all, French influence. "Their Kultur," we read in a very exhaustive French study* of this latter influence, published only a few months before the war, "is from the origins to the present day almost entirely a gift from our people." We are told that a great gulf is set between the Germans of to-day and the noble idealists of the age of humanity. But in the encouragement they give to a purely temperamental view of life these idealists prepare the way for the modern expansionists. For example, Fichte says that there is no special word for character in German, because to be a German and to have character are synonymous; character is something that gushes up without any conscious effort on his part from the primordial depths of a German's being. In short, it is the racial birthright of every German to be a beautiful soul. This monstrous flattery of the Teutonic temperament, which has gone on from Fichte to Houston Stewart Chamberlain, was very much helped forward about the middle of the nineteenth century by the writings of the Count de Gobineau, a Frenchman. The "ideal" thus conceived tends to become a mere projection of the Teutonic temperament on the void, "Kultur," the reinforcing of the cravings of this temperament by scientific efficiency.

Even Goethe himself, the wisest of the Germans, in some respects the wisest of the moderns, is not free from the suspicion of having encouraged an undue expansiveness. Goethe said, to be sure, that everything that emancipates the intellect without a corresponding growth in self-control is pernicious; and this saying is so fundamental that if our whole modern experiment fails it will almost certainly be because of neglect of the truth contained in it. To emancipate on any other terms than those prescribed by Goethe may turn out to be, in Carlylean phrase, only a process of unstrapping the devil. Yet Goethe gives a definition of the devil that, judged from this very point of view, is strangely ambiguous: "The spirit that always

*L. Reynaud: *Histoire générale de l'influence française en Allemagne.* (Hachette, 1914.)

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says no." At least as adequate a definition would be the spirit that always says yes. For if to deny the divine is diabolic, to deny impulse and the mere promptings of temperament is divine. The "voice" of Socrates, it will be remembered, always said no, and never yes. Faust, after violating most of the laws of God and man, finally achieves salvation not by saying no to his impulses, not, that is, by self-control, but by what we should call nowadays social service, and a form of social service at that which strikes one as only another way of gratifying his original passion for romantic adventure.

The question I have raised as to the proper limits of expansion comes up with special urgency in the case of Germany, where sixty-seven millions of highly vitalized people are confined in a territory of moderate fertility about half the size of Texas. But the question arises, though in a less acute form, in the case of other countries. The problem of adjusting the relations between highly expansive individuals and nationalities is indeed the modern problem *par excellence*. In its dealings with this problem, humanitarianism will have to be judged, like other movements, not by its theory and its professions, but by its fruits. According as the humanitarian is emotional or rationalistic he assumes that the clashes which occur between different individuals or different states can be sufficiently mitigated by an appeal either to the principle of sympathy or to that of enlightened self-interest. The emotional pleas for a brotherhood of nations of the kind that abound, for example, in the works of Victor Hugo, were perhaps more popular a generation or two ago than they are to-day. Nowadays, we seem more inclined to listen to the utilitarian pacifist who would end war by some form of machinery, the successful working of which will depend upon a right understanding on the part of the nations concerned of their own interest. Thus the statistician, Mr. Roger W. Babson, not unlike Molière's dancing-master, who held that all the evils of the world arise from not knowing how to dance, would end war by an art of comparative statistics. Mr. Norman Angell would get rid of war by demonstrating that for the victor as well as for the vanquished it does not pay, that it is therefore economically an error, the great illusion. Unfortunately, whatever uses the various humanitarian devices may have in lessening international friction on minor occasions, it is only too plain that on supreme occasions they fail.

On such occasions men are not governed by cool reflection as to what pays, but by their passions and imagination; and the appeal that the emotional pacifist can make to their passions and imagination in the name of humanity at large, turns out to be pale and unsubstantial compared with the appeal of nationality. That, no doubt, is why the record of the advocates of peace on humanitarian lines has been a long series of failures. The propaganda of the Abbé de St. Pierre, one of the first of the pacifists in the modern sense, was followed by the wars of Frederick the Great. The humanitarian movement of the end of the eighteenth century, which found expression in Kant's treatise on "Perpetual Peace," was followed and attended by twenty years of the bloodiest fighting the world has ever known. The recent pacifist agitation has been succeeded by battle-lines hundreds of miles long. M. Boutroux, whom no one will accuse of being a cynic, said to a reporter of the *Temps* a few years ago that from the amount of peace talk abroad, he inferred that the future was likely to be "supremely warlike and bloody."

In this monstrous irony that dogs the humanitarian, there is something more than the ordinary gap between what man aspires to and what he actually achieves, something that points to a fatal flaw in the theory itself. The humanitarian, to be sure, has an ever-ready explanation for all the failures of his theory to work; it would, he insists, have worked beautifully if it had not been for this or that conspiracy. Thus the arch-conspirators for the early humanitarians were the kings and priests who sat on the lid, as it were, and so kept the natural goodness and peacefulness of man from manifesting itself. For many contemporary humanitarians, Germany has become the traitor nation that France became, after her invasion of Switzerland, for the humanitarians of the late eighteenth century. Another and extraordinarily naïve type of contemporary humanitarian thinks that there would be an end of war if we could only get rid of the "Armament Trust." Nothing short of the suicide of the planet would avail to convince the humanitarians that anything is wrong with their theory—and even then, the last surviving humanitarian would no doubt continue to moan conspiracy.

What, then, is the fatal flaw in the humanitarian theory? We may well doubt the central humanitarian hypothesis that a purely expansive human nature will have a sufficient counterpoise either in the principle of sympathy or that of enlightened self-interest. The question finally reduces itself to this: If men live impulsively, or in the "state of nature," as would have been said in the eighteenth century, what will prove to be the master-impulse? Hobbes gave an answer to this question in the seventeenth century somewhat different from that of the philanthropist. "In the first place," he said, "I put for a general inclination of all mankind a perpetual desire of power after power that ceaseth only in death." The state of nature where the outer checks on this reaching-out of men after power were removed he therefore declared to be the state of war (*bellum omnium contra omnes*). The eighteenth-century philosophers averred in opposition to Hobbes that the state of nature is Arcadia. The two views were put to the test in the French Revolution, and, as I have already pointed out, Hobbes was justified—the will to power prevailed over the will to brotherhood. Never was so delightful a dream, we are told by a contemporary, followed by so terrible an awakening. Men were interrupted in their wanderings over fair Arcadian meads by a sudden explosion of hell-fire. In like manner the "evangelical" Republic of 1848 gave way with disconcerting suddenness to a brutal imperialism. Many of the tender spirits of the mid-nineteenth century never recovered from the bitterness of that disillusion. They remained cynical and bewildered ever afterwards. If our contemporary humanitarians have not been affected so deeply by the outbreak of the present war, the reason, we may surmise, is that they hold their faith less vitally than their predecessors.

IV.

There is, then, as yet no proof that the principles of sympathy and enlightened self-interest can cope unaided with the will to power. On the contrary, if we are to go by the facts, we should have to conclude that the dream of the past century has been universal brotherhood, its reality the drift towards imperialism; that the great illusion is not war but humanitarianism. The age of Promethean individualism seems to be drawing to a close. The same fate is overtaking the Promethean individualist that, according to Æschylus, overtook his ancient prototype. Violence and Power, the envoys of Zeus, have appeared and are forcing him to "desist from his philanthropic ways." The expansive view of life is plainly not the peaceful view. It does not establish peace and unity among different nationalities, it does not establish peace and unity among members of the same nationality, it does not establish peace and unity—and this is the root of the whole matter—in the breast of the individual. One has the impression that if the people of several of the countries engaged in the present conflict had not had to unite against a foreign foe, they would soon have been fighting one another. A shrewd observer of the situation in England, a few weeks before the war, writes: "Every one was getting into fighting humor, not with any foreign Power, but with any one handy."

But because sympathy and self-interest, either working separately or in combination, have proved insufficient counterpoises to the will to power, it does not follow that we must acquiesce in the brutal despotism proposed by Hobbes or prostrate ourselves before the superman. Let us assume for a moment with Burke that the real error is the attempt to make ten per cent. of the virtues serve for the other ninety per cent., to seek a substitute for self-control in a miscellaneous philanthropy. In that case the true modern disease is not materialism, but sham spirituality. One of the chief distinctions between true and sham spirituality, if we are to lay any weight on the testimony of the past, is that true spirituality insists that men cannot come together in a common sympathy, but only in a common discipline. For example, Saint Paul (*doctor gentium*), perhaps the most successful of all cosmopolitans, proclaims that men cannot meet directly and on the level of their ordinary selves. They can come together only by allegiance to a law set above their ordinary selves or

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to a personality taken as a symbol of this law. They then cease to be, first of all, Jew or Greek, bond or free, male or female, for they have become "one in Christ." Even etymology tells us that if men wish to move towards a common centre they must not expand and fly off, each on the tangent of his own temperament and impulses, but concentrate. For those who admit that men must move towards some such centre set above their ordinary selves, if civilized society is to endure at all, it follows that the "civil war in the cave," instead of being artificial, is a tremendous fact. The question that remains is how we are to recover the virtues of concentration that have been unduly sacrificed to the expansive virtues. In his book on "Germany and England" the late J. A. Cramb asserts with apparent approval that the chief achievement of the nineteenth century was the substitution of the spirit of Napoleon for the spirit of Christ. In that case, the problem would seem to be to repudiate the spirit of Napoleon and recover the spirit of Christ. In my opinion, there is room to-day not only for a religious, but also for a humanistic, movement.

Notes from the Capital

CUSTOS CUSTODIS.

The appointment of Robert Lansing to be Secretary of State *ad interim* has called forth plaudits on all sides as a well-earned honor. It has served also to bring into the foreground once more ex-Secretary John W. Foster, from whom it is generally believed Mr. Lansing derived his most important early lessons in international negotiation, and who is not only his father-in-law, but his intimate counsellor and friend. Mr. Foster probably comes nearer to being an all-round diplomatic expert than any other living American. He has proved himself above all things an "emergency man": nature cast him for the part. Andrew D. White is a scholar who has dipped into diplomacy with credit; Oscar S. Straus is a man of affairs who has done the same thing; but we can conceive of international crises in which Mr. White's amiability and Mr. Straus's optimistic idealism might prove more of hindrance than of help. It is at such times that a temperament like Mr. Foster's, combining caution with a well-controlled pugnacity, comes into play with great effect.

An important ingredient in the make-up of a diplomatist is such a knowledge of men as will enable him to put himself into any other's place, and here the wide range of experience Mr. Foster has enjoyed stands him in good stead. He has been, at various stages of his life, a teacher, a soldier, a merchant, a political campaign manager, an editor, and a lawyer; but through the whole series he has moved straight towards the place which nature had marked him to fill. His father, a judge of some distinction in Indiana, sent him to Wabash College and Harvard Law School; and for the rest, circumstance became the hand-maid of opportunity. His thoroughness in mastering the details of whatever he undertook early won the admiration of Oliver P. Morton; and when the Democrats, in 1872, nominated the most popular member of their party, Thomas A. Hendricks, for Governor, Morton, remembering the quality of the work Foster had done in the Union army, selected him as the best equipped young Hoosier to organize the Republican campaign. His achievements that year attracted such attention in high quarters in Washington that President Grant, doubtless as a reward, named him for Minister to Mexico, and thus gave him his first chance to show his mettle in the field in which he has since become so eminent.

It was a trying position for a novice in foreign affairs. Foster, however, had already made enough of a study of Spanish to be able to conduct his business with the Mexicans in their own tongue. He at once set about learning at first hand the idiosyncrasies of the people among whom he was thrown, and the history, geography, finances, commerce, resources, and economic development of their country, so that he could discuss with them sympathetically any domestic question which they brought to his notice. Mexico was then in the throes of civil conflict, and he was shrewd enough in his manner of maintaining the neutrality of the United States to be able to keep on the best of terms with the leaders of both factions without exciting the animosity of their opponents. Indeed, for a considerable period he had as simultaneous guests at the Legation two prominent men, each of whom was a refugee from the pursuit of the other's faction. One was a Senator and the other a Cabinet officer, and neither would eat at the same table or sit in the same room with the other. Among his diplomatic colleagues his unique relation to the Mexicans was so well recognized that the French Society of Mexico elected him its president; and the British bank, which occupied a building next his Legation, bored a tunnel from its cellar into his and deposited with him $2,000,000, to be held secretly in trust until the local political atmosphere had grown calmer.

His success in Mexico led to a number of other billets in our foreign service, eventually to his succeeding Mr. Blaine as Secretary of State, and thus to his establishment in private practice as an international lawyer with a world-wide clientèle. His remarkable work in adjusting the relations between Great Britain and the United States, including the final determination of the Alaska boundary and the settlement of the long-standing dispute over the seal fisheries in Bering Sea, is now historic; and his services to China, as her attorney for procuring the most favorable terms of peace after her disastrous war with Japan, bore its finest fruit of appreciation in his appointment to represent the same country at the Hague Conference of 1907.

Mr. Foster has lived in Washington a long time. He is now nearly eighty years old, and, though he is by no means an invalid in the ordinary sense, his health requires pretty careful attention. He does not, therefore, figure so actively in public or social affairs as he did a few years ago, but his mind appears as alert and his interest in everything as vivid as then. He was always of spare habit, and his hair and whiskers—he still clings to the moustache and "weepers" of the Civil War period—were already white before he entered President Harrison's Cabinet. His manner has dignity without stiffness, and his face stamps him as a keen critic with well-fixed opinions which he knows how to keep to himself until the psychological moment for uttering them. His strength as lawyer and negotiator has always lain in his imperturbable coolness, a clarity of expression which makes his arguments comprehensible even to laymen, his refusal to let anything betray him into underestimating an adversary, and his quickness to discern what lies on both sides of a bargain. Though a firm believer in American rights, he is no jingo, and no one ever knew him to act on impulse or be in a hurry. How near to President Wilson's elbow may he not have been sitting during the last few weeks! VIEILLARD.

Book Notes and Byways

DANTE AND ORIGEN.

Dante's conception of the universe has always been a focus of interest, alike for those who are impressed by its splendid upward sweep and for those who are fascinated by its balanced complexity. The pilgrimage of the soul, so purified that it must needs ascend, through the spheres to the Empyrean is the last stage of the dread journey through the three other-worlds. The conception has ordinarily been taken as Dante's poetic adaptation of the Ptolemaic astronomy influenced by the theological doctrine of the mansions of the blessed.* But centuries earlier the same upward journey was so conceived by a soul so great that Dante could have felt no humiliation in calling him master.

In Origen's treatise, "De Principiis" (Book II, ch. 11), which, with the exception of a few fragments, survives only in the Latin translation, or rather paraphrase, of Rufinus, there is the following passage:

"I think, therefore, that all saints who depart from this life shall remain in some place situated on earth, which holy Scripture calls Paradise, as in some place of instruction, and, so to speak, classroom or school of souls, in which they are to be instructed regarding all the things which they had seen on earth, and are to receive also some information respecting things which are to follow in the future, as even when in this life they had obtained in some degree indications of future events, although 'through a glass darkly,' all of which are revealed more clearly and distinctly to the saints in their proper time and place. If any one, indeed, be pure in heart and holy in mind, and more practiced in perception, he will, by making more rapid progress, quickly ascend to a place in the air and reach the kingdom of heaven, through those mansions, so to speak, in the various places which the Greeks have termed spheres, *i. e.*, globes, but which Holy Scripture has called heavens; in each of which he will first see clearly what is done there; and, in the second place, will discover the reason why things are so done. And then he will in order pass through all gradations, following Him who hath passed into the heavens, Jesus, the Son of God, who said, 'I will that where I am, these may be also.' And of this diversity of places He speaks when He says, 'In My Father's House are many mansions.' He Himself is everywhere, and passes swiftly through all things; nor are we any longer to understand Him as existing in those narrow limits in which He was

*E. G. Gardner, *Dante's Ten Heavens*, p. 13.

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once confined for our sake, *i. e.*, not in that circumscribed body which He occupied on earth when dwelling among men, according to which He may be considered as enclosed in one place.

"When, then, the saints having reached the celestial abodes, they will clearly see the nature of the stars one by one, and will understand whether they are endued with life or their condition whatever it is. . . . And so, when they have finished all those matters which are connected with the stars, and with the heavenly revolutions, they shall come to those which are not seen, or to those whose names only we have heard, and to the things which are invisible, which the Apostle Paul has informed us are numerous. . . .

"And thus the rational nature, growing by each individual step, not as it grew in this life in flesh, and body, and soul, but enlarged in understanding and in force of perception, is raised as a mind already perfect to perfect knowledge, no longer at all impeded by those carnal senses, but increased in intellectual growth; and ever gazing purely, and, so to speak, face to face, on the causes of things, it attains perfection, firstly, *viz.*, that by which it ascends to (the truth), and, secondly, that by which it abides in it, having problems and the understanding of things, and the causes of events, as food on which it may feast. For as in this life our bodies grow physically to what they are, through a sufficiency of food in early life supplying the means of increase, but if the due height has been obtained we use food no longer to grow, but to live, and to be preserved in life by it; so also I think that the mind, when it has attained perfection, eats and avails itself of suitable and appropriate food in such a degree, that nothing ought to be either deficient or superfluous. And in all things this food is to be understood as the contemplation and understanding of God, which is of a measure appropriate and suitable to this nature which was made and created; and this measure it is proper should be observed by every one of those who are beginning to see God, *i. e.*, to understand Him through purity of heart."*

It is to be noted that the first part of this not only corresponds very closely to Dante's scheme, but also contains the germ of the idea of the Earthly Paradise as the crown of the Mount of Purgatory. For, in the first place, purification is implied in the fact that Origen is speaking only of saints, and in the second, the situation on a mountain top follows from the analogy of the ascension of Christ, whose progress through the heavens began from the Mount of Olives. If the first part of the passage is in close correspondence with the "Divine Comedy," the second part is as closely related to the central idea which gives its name to the "Convivio," for the banquet of knowledge for which man naturally hungers becomes the bread of angels when he reaches the contemplation and understanding of God, and may in some partial sense be shared by one who is but beginning to seek them.

It should be added that although Origen's name all through the Middle Ages was anathematized in the East as that of an arch heretic, the West had a certain appreciation of his great powers, and interest in his wonderful personality.† In connection with Dante it is interesting to know that one of the saintly Mechtilds, whose possible influence on Dante has been recently discussed by Mr. E. G. Gardner in his volume, "Dante and the Mystics," is said to have had a vision in which she received assurance that God had been merciful to the errors of Origen.

LIZETTE ANDREWS FISHER.

Columbia University.

*Translated by Rev. Fred Crombie, Library of the Ante-Nicene Fathers, iv.

†Charles Bigg, *The Christian Platonists of Alexandria*, p. 278.

Correspondence

SENATOR LODGE ON PROF. USHER'S MYSTERIOUS "UNDERSTANDING."

TO THE EDITOR OF THE NATION:

SIR: I have received your note of the 9th of June asking me for a statement in regard to a passage in Professor Usher's "Pan-Germanism," chapter x, which is as follows:

> Once the magnitude of Pan-Germanism dawned on the English and French diplomats, once they became aware of the lengths to which Germany was willing to go, they realized the necessity of strengthening their position, and therefore made overtures to the United States, which resulted, probably before the summer of 1897, in an understanding between the three countries. There seems to be no doubt whatever that no papers of any sort were signed, and that no pledges were given which circumstances would not justify any one of the contracting parties in denying or possibly repudiating. Nevertheless, an understanding was reached that, in case of war begun by Germany or Austria for the purpose of executing Pan-Germanism, the United States would promptly declare in favor of England and France, and would do her utmost to assist them. The mere fact that no open acknowledgment of this agreement was then made need not lessen its importance and significance. The alliance, for it was nothing less, was based upon infinitely firmer ground than written words and sheets of parchment, than the promises of individuals at that moment in office in any one of the three countries . . .

and also as to the following passage on page 152:

> From Germany's point of view, the results of the alliance between England, France, and the United States were exceedingly discouraging, and the aftermath of the war proved even more decisive than the war itself.

I think that I have seen recently a statement from Professor Usher explaining that what he said had been misunderstood, and that he did not intend to intimate that there was any formal alliance between the United States and England and France. There certainly was no such alliance in 1897 or at any other time, because an effective alliance can only be brought about by treaty, and no treaty or convention can possibly be made under our Constitution without submission to the Senate. No treaty, convention, or agreement of this sort was ever submitted to the Senate in any form, and, therefore, no agreement of a binding nature between the Powers referred to in 1897 or at any later date was entered into.

Professor Usher, in the first passage quoted, speaks of the agreement as an "understanding," and then says: "The alliance, for it was nothing less, was based upon infinitely firmer ground than written words and sheets of parchment, than the promises of individuals at that moment in office in any one of the three countries." Precisely what this means I do not understand, for no alliance or agreement between nations of any sort can rest on a firmer ground than a treaty made under the terms of the Constitution. Such an "understanding" as Professor Usher refers to must have been arrived at by somebody if it was not embodied in treaty form, which alone would have been binding on the United States. It must have been brought about through the Executive Department of the Government, and no "understanding," no matter how it was reached or by whom it was made, would have possessed any binding force.

I was a member of the Senate during the period referred to by Professor Usher, and in 1897 I became a member of the Committee on Foreign Relations, and was in close touch with all the international questions of that time, and more particularly with those which led to the Spanish War. If any such "understanding," informal or otherwise, and necessarily without binding force, had been reached, I feel very confident I should have known of its existence after the accession of the McKinley Administration on March 4, 1897. President McKinley was good enough to talk with me on many occasions freely and confidentially in regard to our foreign relations, and he never intimated to me in any way that there was any understanding with any Power in the least resembling that described by Professor Usher. It is impossible, as you will readily understand, to indulge in a universal negative, but I feel very confident that there was never any such understanding as that described by Professor Usher at the time to which he refers, and I am absolutely certain that no agreement in the nature of an understanding could have been made which had the slightest binding force on any one.

H. C. LODGE.

Nahant, Mass., June 12.

THE TWO ISSUES REGARDING WAR.

TO THE EDITOR OF THE NATION:

SIR: The heart of my criticism of Miss Repplier's article, which I am sorry she is ready to charge me with not having read, touches principles of great public moment. And it would be unfortunate if these were in any wise to suffer by the wit and mobility and scorn of her defence. For in substance her ideas are held by many, and constitute a real difficulty which must be surmounted before we shall control the war-spirit.

If in Benvenuto Cellini's time one were to have dwelt upon the honor and sacred duty involved in personal combat and in the hiring of bravoes to defend wife and babes and home, one would have been right, even as Admiral Mahan but yesterday was right in pointing to the need and justice of war. And such a one might well have been impatient of those pacifists who worked in opposition to personal combat and for law-courts and police. Yet the despised pacifist, for all the right upon the side of his opponent, would have stood for a still larger right. Seeming to be a "babbler" and to have "no thought at all," he would in his thinking have been the weightier and more accurate of the two. And such, I take it, is the relative amount of truth upon the side of Miss Repplier and of those she so skilfully assails. The defender of war sees the justice and excuse in the present war-system. Those who attack the war-system likewise recognize its justice; but they also see that it is needlessly costly, a needlessly ineffective means of obtaining one right by doing a hundred wrongs.

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It is important at the present moment to consider the rights of the Belgians and the wrong done by Germany, and to defeat the government that does this particular wrong; but it is far more important to defeat the spirit measurably present in every one of the warring governments. For we must remember that the defeat of a particular nation does little, indeed it may do nothing, to defeat the war-spirit itself. In 1870 it was France that represented militarism; and France, but not militarism, was defeated. Indeed, the Germans then fought with the very resolve which is to-day controlling the opponents of Germany. If in the following thoughts of Bismarck the word "Germans" were substituted for "French," they would be accepted as the creed and purpose of England and her Allies. And the repetition of them to-day as in 1870 shows as by sunlight the futility of any merely military victory over militarism.

"The French are not so astute as people generally think. As a nation they resemble certain individuals among our lower classes. They are narrow-minded and brutal—great physical force, boastful and insolent, winning the admiration of men of their own stamp through their audacity and violence. . . . In political affairs the French are in the fullest sense of the word a narrow-minded nation. They have no idea how things look outside France. . . . Whoever wishes to see the diminution of the military burdens in Europe, . . . whoever sincerely desires a general European peace and disarmament, and wants to see the ploughshare replace the sword, must first wish to see the eastern neighbors of France secure peace for themselves, as France is the sole disturber of public tranquillity and will so remain as long as she has power."*

Thus the fatal pendulum swings—yesterday over France, to-day over Germany, and to-morrow, unless governments get wisdom and a better plan, over Russia or England or America. At the present moment Germany is "possessed" by the war-spirit, and is a pitiable victim of a system for which all are in some measure responsible. She will be doubly and trebly its victim if she is victorious. If she is defeated, some other nation becomes the victim and brings on a crisis by odious aggression. And when the new aggression comes, there will be high-minded men and women of that future day to proclaim afresh how Christian an enterprise is war, since only by its means can the new aggression be repulsed.

And those who share in this high logic will speak of the "sea of sentiment" in "peace talk," and will deplore its lack of thought. They and others who are impatient because speakers often fail to present a working plan for destroying the war-system would have had no pleasure in much of the abolition movement. But even as the abolitionists helped towards the day of Lincoln, so there is a place for those who offer no plan against war, but merely express and arouse a moral protest. There must be no lack of indignation towards particular countries that are aggressive, but the deeper passion will be to remedy that very war-system which, with all its heroism and short-lived retributions, fosters insolence and a contempt for justice in the world at large.

GEORGE M. STRATTON.

Berkeley, Cal., April 21.

Moritz Busch's Diary, Engl. tr., I, 58 f., 124 f.; and cf. 101.

A NEW KIND OF READING-ROOM.

TO THE EDITOR OF THE NATION:

SIR: For months Harvard College has been staring in patient awe at the shell of the new Widener Memorial Library. And, while the faculty and students have thus been cooling their heels, they have had plenty of time, at least, for dreams of how that shell is to be filled. What a proud modern contrast between the system that is to be and such a one, say, as Carlyle remembered, where the librarian greeted every man with a kick, to frighten out the timid and to make the bold appreciate their privilege! Whether the Librarian of Harvard College will keep his blood circulating by any such *Hinterschlag* means or not, the fact is that the students of Harvard College are likely to care very little more for reading in this new library than they did in the old one.

The point is that, though buildings change, a book remains a book, and required reading continues as dull as ever. The reading-room will be at the best only the same old chamber of horrors, newly upholstered—a region of notebooks, and cards for books "at the desk," and anxious searchings for volumes on the shelves. How Lamb would have derided such a business! No matter though this system may be necessary, we cannot ignore the fact that many a sensitive student in the past has had reading so embittered to him by it that he has gone through Harvard College without entering the library except when blown there by the etesian winds of his examinations.

Now, Charles Lamb had an opinion that the best education for a young man was to be thrown bodily into a horde of books—to run across great literature as it were by accident, willy-nilly, neck-and-crop, full butt against good books by the hundred. Why, then, with the stacks of the new library filled with a million volumes, and with only little giblet selections of a few score books from among all these for the students to claw over in the regular reading-room (for books reserved in college courses)—why should there not be somewhere in this vast new building a prophet's chamber set apart for something near to an ideal private library, with the very best books of every period, all of them, put chronologically on the shelves, so that a student might learn with his imagination and his love, not merely with his critical sense?

Literature then might be a map and history of the world, a register of universal pleasures, not thought of only as a heap of iron wheels and incompleted mechanism put in a sort of order in the stacks. In such a room a man who expects to be a scholar and to have a character could live content, for every book he read would go back into its place before his eyes, from his own hand, perhaps, and not be swallowed up in the black belly of the temple, lost forever in the stacks. He would see his hold on literature grow constantly, and would lose the sad sense, too often evident in college men, that books are merely atoms in a chaos that is utterly apart from him and all his interests.

Boswell says: "The analogy between body and mind is very general, and the parallel will hold as to their food, as well as any other particular. The flesh of animals who feed excursively is allowed to have a higher flavor than that of those who are cooped up. May there not be the same difference between men who read as their taste prompts and men who are confined in cells and colleges to stated tasks?" There seems some reason to believe that an actually new kind of place for Harvard men to read would tend to restore friendly relations between studies and "interests and activities," and to free Harvard from so ancient an indictment as Doctor Johnson's of "Universities, where they seldom read any books but what are put into their hands by their tutors."

THURMAN LOS HOOD.

Cambridge, Mass., June 2.

EDUCATION IN THE SOUTH.

TO THE EDITOR OF THE NATION:

SIR: In your issue of March 18 Professor McKnight, of Durham, N. C., takes exception to some statements made by you editorially in October concerning the initiative taken by the Reconstruction Legislatures in establishing common schools in the South. With your critic's opinion upon that question I am not concerned, but I fear when he declares that previous to the war the public-school system of the South was like that of the Northern States, and well maintained, he depends upon tradition, and not on history. Possibly in North Carolina, where the Scotch-Irish Presbyterian element was quite strong, popular education was fairly supported; but in South Carolina in the fifties, the Chancellor of the State and other prominent leaders publicly opposed the common school, declaring that only the special leaders should be educated, while the white laborer was injured by any degree of schooling. About the same time Gov. Seabrook, of the same State, told the Legislature that a fund of $75,000 had been raised for public schools, but that it had been questioned whether it was not better to use this for the schools of the higher class in the population. In 1855, the Governor speaks of the problem of public schools as almost disheartening.

Frederick Law Olmsted's "Journey in the Seaboard Slave States" gives, also, the tables of illiteracy in the North and South, and the ratio of illiterates in the South is so great that it is evident the public school was scarcely more than a name. The same author, in a "Journey to the Back Country," quotes the State officer of South Carolina, Mr. Gregg, at about the same time as saying that in parts of South Carolina three-fourths of the adults could neither read nor write. In 1859 the Public School Commissioners of Virginia reported a very small attendance at public schools because the funds were so meagre, and only those who paid for tuition were generally cared for. In the seacoast counties of Georgia at this time there were only eight public schools, with an average of twelve pupils each. In South Carolina there was at this time an average of one school to forty square miles. Very often there was a charge for tuition, and so large numbers of the indigent could not attend.

I find no mention or trace of the large permanent funds which Mr. McKnight mentions as provided for these schools. If such existed, the County Commissioners seem to have had no knowledge of them. Possibly they were devoted to the schools attended only by the wealthy class. Certainly the traveller in the South before the war found no evidence of a public-school system like that of the North and West. The facts in regard to illiteracy are also significant. In Cable's "True

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Stories of Louisiana," the Southern lady who was in Vicksburg during the siege was mortified after the fall of the city to learn that two-thirds of the Confederate soldiers who signed the paroles had to make their mark, being unable to read or write. It is also true that a region without schools is apt to be indifferent to books or newspapers, and Mr. Olmsted found even the homes of planters, those possessed of many acres and slaves, with scarcely a volume, in striking contrast to even the mechanic class elsewhere.

S. J. FISHER.

Pittsburgh, Pa., May 6.

A NEAPOLITAN "JACKY-MY-LANTERN."

TO THE EDITOR OF THE NATION:

SIR: A relationship between the "Uncle Remus" story No. XXXII, "Jacky-My Lantern," and a Neapolitan legend of the Middle Ages is quite as remarkable as the ancient Greek prototype of Mark Twain's "Jumping Frog of Calaveras County" or—closer still to this matter—the analogy that Mark Twain asserted Swedish newspapers found between a negro tale written down by Mr. F. Hopkinson Smith and a tale by Boccaccio.

Joel Chandler Harris said of the "Uncle Remus" story:

> This story is popular on the coast and among the rice plantations, and, since the publication of some of the animal-myths in the newspapers, I have received a version of it from a planter in southwest Georgia; but it seems to me to be an intruder among the genuine myth-stories of the negroes. It is a trifle too elaborate. Nevertheless, it is told upon the plantations with great gusto, and there are several versions in circulation.

Prosper Mérimée, who shaped the Neapolitan legend and published it in 1829, as "Federigo le Joueur," said:

> This tale is popular in the kingdom of Naples. Like so many other stories coming from the same region, it shows a quaint blending of Greek mythology and Christian beliefs. It seems to have been written towards the close of the Middle Ages.

In the negro story a dissolute blacksmith and in the Neapolitan story a dissolute gambler seek to postpone death. Each evades the death summons twice by means of charms, and successfully stipulates for a further term of life. The blacksmith gets his charms from the devil and the gambler gets his charms from Jesus. One of the charmed instruments in each case is a chair and the other is a sledge-hammer, for the blacksmith, and an orange-tree, for the gambler. In each case one of the charms is used with the victim passive, in the chair by the fire, and the other is brought into play while the victim is active as a helper. Both the blacksmith and the gambler are jocular as they work the charms. Between the escapes from death each continues carelessly in his dissolute habits.

A bag and a dog and a visit to hell before death figure prominently in each legend. The blacksmith is carried away in a bag by the Devil, but escapes on the way, and, when the Devil opens the bag in hell, a great bulldog tumbles out. He drives the dog from hell. Later, when the blacksmith dies and tries to get into hell, the Devil refuses him admittance because of the trouble he might make there. The gambler takes his favorite hound with him on a visit into hell and plays cards with the Devil for the souls of some of his dead friends, whom he stuffs into a bag as he wins them. The Devil turns the gambler, the bag of souls, and the hound out of hell, and later, when the gambler dies and tries to enter hell, he is refused through fear of him. Both the blacksmith and the gambler have a discouraging colloquy with Saint Peter at the gate of heaven.

The ending is slightly different. At the gate of heaven the Neapolitan gambler does finally prevail with Jesus to admit him, but "dey do say dat sence dat day de blacksmif bin sorter huv'rin' 'roun' 'twix' de heavens en de ye'th, en dark nights he shine out so fokes call 'im Jacky-my-lantun. Dat's w'at dey tells me. Hit may be wrong er 't may be right, but dat's w'at I years."

The legend as the darkies tell it is much less complex than the Neapolitan legend, elaborate as Mr. Harris felt it to be in comparison with their other tales. The Devil is the single agent in the tale of the negroes, while Jesus and Death and the Devil are all involved in the other, and the fates of the gambler's companions are considered along with his own.

Conceivably, the morphology of the "Uncle Remus" story leads through tales told by the Creoles of Louisiana.

NELSON COLLINS.

University of Idaho, April 5.

Literature

THE PSYCHOLOGY OF NATIONS.

Die Nationen und ihre Philosophie. Ein Kapitel zum Weltkrieg. Von Wilhelm Wundt. Leipzig: Alfred Kröner.

Certain university professors of Germany have already expressed their opinions concerning the causes and the conduct of the war. Artists, chemists, geologists, historians, jurists, physicists, and theologians have told the world what to think of the invasion of Luxemburg and Belgium, of the fate of Louvain, Malines, Arras, and Rheims. Possibly specialists in those departments speak with an authority which cannot be asserted by those who have merely observed the progress of the war, or who have themselves suffered by fire and sword. But to most people it will occur that the empirical is, in this case, superior to the *a priori* method.

Wundt does not, however, write as an apologist for the German way of conducting the campaign. He writes as a philosopher, and his point of view is determined by his conception of national psychology. Of the six chapters which compose the book, the last alone deals directly with the war; and the connection between this and the earlier chapters is not quite obvious. The conclusion is a mere appendix to the first part, which consists of rather commonplace studies in the history of philosophy from the standpoint of psychology. It may be remarked, however, that a study of the history of philosophy should be objective, and should not be made subservient to preconceived ideas of international politics. In the history of philosophy, opinions which are *tendenziös* are intolerable.

Five chapters deal respectively with the origin of the modern conception of the world, the Italian Renaissance, French Philosophy, and German Idealism. The sixth and last is a discussion of the issues raised by the present war. If there were no sixth chapter, the rest of the book might pass almost unnoticed, except for the author's high place in philosophy. Any attempt to find a psychological explanation for modern systems of thought must awaken interest, and there could be no psychologist more qualified than Wundt to undertake such a work. It is our ungrateful task, however, to point out the inaccuracies of the author in his conception of the development of modern philosophy. They are inaccuracies which might easily have been avoided by a more careful reading of the texts, and by a more dispassionate approach to the subject.

According to the author, modern philosophy had its origin in the thought of three Germans: Nicholas of Cusa, Copernicus, and Paracelsus. As this assertion is made without any sufficient proof, it may be passed by without criticism. Wundt's fellow-countrymen, Zeller and Kuno Fischer, knew better and did not forget the two Bacons. A short chapter on the Italian Renaissance gives an account of the speculations of Telesius and of Bruno. In 1600, we are told, Italian philosophy came to an end.

Wundt's opinion of French philosophy is perhaps the most extraordinary part of his book. He admits that Descartes is "the perfect type of the French mind"; and he does full justice to the results which Descartes achieved. Few will consent, however, to the judgment that Descartes was the only great French philosopher. An historian of philosophy should measure the importance of a system, not by its absolute value, but by its effect in time. Malebranche, it is true, was not original; but he prepared the way for Berkeley, and so for Hume. Moreover, he brought about an important change in European metaphysics. It would be difficult to understand Spinoza without having read the philosopher of the Oratory. Wundt would probably not regard Pascal as a great philosopher; nevertheless, in his "Pensées" may be found the germs of Kant's Dialectic and of English agnosticism. Without Pascal, there would have been no critical philosophy, no Hamilton in Scotland, no Spencer in England.

The statement (p. 14) that the French materialism of the eighteenth century is the result of the Cartesian philosophy is surprising, coming from a writer of Wundt's erudition. The French materialism of the eighteenth century, of Helvétius, and of d'Holbach, was in no respect a development of the philosophy of Descartes. As well might it be said that the Hegelian metaphysic was the source of the materialism of Moleschott and Büchner. It is equally absurd to regard, as the author does (p. 18), the system of Spinoza as having no essential relation to the philosophy of Descartes. Wundt says:

> Yet this system [that of Spinoza] is not a mere elaboration of the Cartesian philoso-

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phy as a former superficial view and insufficient knowledge of its origin has maintained: but it is a work of one mould, coming from the creative genius of its founder; for it is the synthesis of the great streams of thought of the age.

It is, he thinks, a symptom of the tendencies of that period. It is, in one sense, Jewish, but it is also international. It belongs to no one nation, and it is not an outgrowth of Cartesian principles. We must therefore add Wundt's name to the long list of commentators and critics who have failed to understand Spinoza's "Principia" and the first book of his Ethics. Even Victor Cousin, who wrote before the history of philosophy had been pursued as a special science, was quick to see that the philosophical theories in France just before the Revolution had their origin not with Descartes, but with Locke, as expounded by Voltaire and as misunderstood by Condillac.

Nor, if we consider his influence, is it easy to see why Comte should not be regarded as a great philosopher. It is true that he made no substantial addition to philosophical science, and that his method is singularly incomplete; nevertheless, with the exception of Hegel, no philosopher of the nineteenth century can be compared with Comte in his far-reaching influence. He completely ruled all the French thought of that period, in so far as it was not Catholic; for several decades his scientific principles were supreme in England, through the works of the Mills and their successors. Positivism was "the enemy" to the conservative philosophy of every civilized country. Even Germans who for so long time had scoffed at the *Unphilosophie* of British thought, were ready to forsake the old ideals of the Absolute school, and pay their devotions to the disciples of positivism, who were inspired not only by Comte, but by Hume. Even Haeckel is simply an obfuscated Darwinian, who, to use the words of Dubois-Reymond, a great positivist and one of the glories of German science, "imagined that he had been present not only at the creation, but during the evolution of the universe."

By "German idealism," which is the theme of Wundt's fifth chapter, the author denotes particularly the philosophical systems of Leibniz, Kant, Fichte, and Hegel, in whose company, strange to say, he puts Schopenhauer and Nietzsche. This is the more strange inasmuch as the teachings of these philosophers are in certain important respects not German at all. Since the end of the eighteenth century, there has been no national philosophy: philosophy has become international. There have been French philosophers who have borrowed their principles from Scotland; and certainly there are Scotch, English, and American philosophers who have been quite as Hegelian as Hegel. Of all the philosophers of Europe, Leibniz the least deserves to bear the hallmark of any nation. His way of thinking was far more French than German. His "Monadology" was inspired by the discussions concerning substance which engaged the attention of the Cartesian School. It will be generally admitted that Kant, no matter from what point of view his system be considered, is preëminent among modern philosophers; but it will also be remembered that Kant came of a Scotch family, and that he owed far more to David Hume than he did to Leibniz, Wolf, and the writers of the "Aufklärung." Even from a German point of view, Wundt manifests a provincial and unphilosophical spirit in his treatment of the origins of German idealism. He regards it as a development of the principles of the Protestant Reformation. But nearly all the German historians of philosophy have been aware that the character of the religious reformation in Germany was determined originally not so much by Luther and the Swiss writers as by an earlier school. Wundt seems to have forgotten Böhme, Eckhardt, and other mystics who did for German religious thought what the Cambridge Neo-Platonists did for Puritanism.

Rarely has the meaning of Fichte's more popular writings been more eloquently set forth than in the pages which Wundt devotes to the subject. But who, in reading "Die Bestimmung des Menschen" or "Reden an die deutsche Nation," can think that Fichte took a racial view of the ethical questions discussed in these powerful pamphlets?

A writer of an inferior race hesitates to make much comment on the last chapter of this treatise, lest he be consigned to outer darkness by the "intellectuals." As well might one be unfaithful to the decree of an œcumenical council, or to some rigid Protestant norm of faith. At least it can be said, seriously and impartially, that philosophical literature can be searched and nothing so utterly inept and vain be found, coming from a man of high standing in the university world.

Those who pursue philosophy as a profession know that Wundt by his work on national psychology opened a new epoch. It is therefore with disappointment amounting almost to chagrin that one reads the parochial discussion which concludes this extraordinary book.

War, we are told, exhibits the real character of the nations in conflict, just as individual men under the stress of intense emotion betray their real character. In the present war, it appears that the national character of the belligerents is displayed in their national hymns. The "Marseillaise" tells us that the French ideal is glory: "le jour de gloire est arrivé." In like manner the sinister intentions of Great Britain are exposed, not in the comparatively harmless canticle, "God save the King," but in the ruthless verses of "Rule, Britannia." As for Germany, the constancy and faithfulness ("Festigkeit und Treue") of its people are expressed in "Die Wacht am Rhein." This song is inspired by the idea of *duty;* and probably we are to infer that the categorical imperative is incarnate in the Prussian subaltern.

Culture, civilization, or whatever national improvement may be called, is not always advanced by force, even if the force masquerade in the garb of Kant's practical philosophy. Every student of history knows that it has often been the conquered nation which has given *mores* to the conqueror. Roman civilization was not conveyed to Greece, but Romans sat in the Athenian schools. Alien nations conquered Rome, but in so doing were civilized. Those who saw Berlin before the war of 1870, and who have seen it since, know how the raw provincial town became—largely by imitation of the French—a splendid capital. Even Zola and his school were the precursors and protagonists of a kind of literature to which old Germany was a stranger. It was not *Kultur*, but it was not German; nor can Lindau, Hauptmann, and Sudermann be called German. They have owed more to France and to the Scandinavian nations than they have to the *Vaterland*. By armed force one nation may effect changes in the manners of a neighbor. By armed force, Germany might, for example, forbid the English to bathe more than once a week, might replace Parisian taste by that of Prussia or Bavaria, or as Tissot said in referring to German art, cause Venus to emerge from the foam of a tonneau of beer. If so, one must regret that philosophers like Wundt are the successors of Kant, even as one regrets that the German conception of duty at present is expressed in the proposition, "Noth kennt kein Gebot."

The best that can be wished for the distinguished author of this treatise is that it may be forgotten, and that for many years after the present war is over he may be spared, to continue his fruitful labors in physiological psychology.

CURRENT FICTION.

The Rat-Pit. By Patrick MacGill. New York: George H. Doran Co.

Readers of "Children of the Dead End" will remember it as a striking and ruthless picture of the life of a British navvy, and, in a more general way, of that class of desperately poor known as the "submerged." This is pretty closely a companion piece. Indeed, if we recall the former tale, the relation of the two narratives is almost as close as that of Mr. Bennett's "Clayhanger" and "Hilda Lessways." The story of Dermod Flynn and the story of Norah Ryan belong together—are, in a sense, the same. The pair come, it will be remembered, from the same Irish coast village—driven to "the potato-digging" in Scotland by intolerable penury at home. The poor people of Frosses are ground beneath the exactions of a selfish and heartless priest and a shopkeeper to whom the whole countryside is hopelessly in debt. Norah Ryan is a maid of natural innocence and goodness, and industrious as well; but though she is the best knitter in Donegal, she cannot make a living. As it chances, she sets out for the potato-digging in the same gang with Dermod Flynn. There has been a boy and girl liking between

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them, which develops gradually, but does not save Norah from the passion of a young "gentleman," who is rather too much like the conventional villain of melodrama. As a result, Norah becomes a denizen of the "rat-pit" — the underworld of the streets. She is driven to prostitution as the only means of supporting her child and the only reasonable solution for both is death. There is to be one more meeting with Dermod Flynn. As in "Children of the Dead End," the curious charm of the narrative, with its striking scenes and Borrowesque flavor of the road, is compromised by its character as a tract. The writer's bitter experience has left him a little helpless to conceal, or rather to express by pure embodiment, his animus against religion and society. A big story is so much more powerful than a harangue. The writer is now at the front with the London Irish; may he survive to tell that tale with the force and directness of which he is capable, to do for the real Tommy Atkins something like what he has done for the real navvy.

Mountain Blood. By Joseph Hergesheimer. New York: Mitchell Kennerley.

Mr. Hergesheimer's first novel, "The Lay Anthony," was a book of promise rather than of achievement. One felt the power, but for the most part it was latent or aimlessly diffused. It was the work of a clever writer of short stories ill at ease in his new environment, and in the end it was raised above the commonplace of fiction principally by one creation, the interesting character of Annot. In the author's second novel we find, not, we hope, the complete fulfilment of the promise of his first—for we look with confidence for much better work from Mr. Hergesheimer's pen — but at the least a very considerable advance in the technique of his trade. Here the author keeps himself well in hand, directing his characters to a well-defined end, with but few excursions from the strait path of consistency. It is a relentlessly realistic study of life in the mountains of Virginia revealed through the career of Gordon Makimmon, grandson of the first Makimmon who came from the Highlands of Scotland to pluck an easy living from broad acres around the mountain town of Greenstream. Three generations sufficed to part the feckless Highlanders from most of their acres, and Gordon, of the aristocracy of the town, in early life is driver of the stage between Greenstream and the city of Stenton. The motive of the story is the antagonism between the "mountain blood" of the Highlander and the commercial spirit of the trader represented by Pompey Hollidew and Valentine Simmons, the banker and the storekeeper of Greenstream, who between them controlled most of the wealth of the place and held the farming population tightly in their clutches.

The obvious temptation of such a theme is to exalt the noble Highlander. Mr. Hergesheimer emphasizes his vices rather than his virtues; the arrogant, shiftless spirit, with its scorn of labor, becomes a sulkiness at life in general, and even in its later and more sympathetic manifestation has developed into an *idée fixe*, a blind hatred of the village capitalist who holds the farmlands in his grip. The struggle is, in the main, a sordid one. The weapon of wealth with which he fights his battle is put into Gordon's hand through a marriage, loveless and utterly ignoble on his part, with the daughter of old Pompey Hollidew, and his undisputed possession of her wealth is obtained through her death, of which his infidelity and ill-treatment are the direct, though unwitting, cause. Nevertheless, grim as the picture is, the author never allows us to lose sight of the possibilities of the heroic in the character of the central figure. We get a glimpse of it at the beginning in a chivalrous encounter with the village lady-killer; it is emphasized in the desperate expedient which sent Gordon tramping forty-five miles over the mountains to win in a gambling town, and from sharpers who sought his life, the money wherewith to redeem his patrimony, and still more in the quiet stoicism with which on his return he surrendered his hard-won gains to purchase for his sister, mortally stricken, a chance to live. So, despite his brutalities and his vulgar sexuality, we are not unprepared for the final picture of Gordon grimly but unavailingly pitting his wealth against the wealth and wits of the capitalist Simmons in an effort to free the countryside from his toils. There is no consciousness of high purpose, but in the dogged determination of the figure poring over a desk, stubbornly wrestling with unfamiliar ciphers, there is a certain redeeming nobility.

Open Market. By Josephine Daskam Bacon. New York: D. Appleton & Co.

The sting of poverty which must be endured surrounded by wealth, and the contrast between being thrust into the open marriage market and seeking it, Mrs. Bacon here makes into an unusual, but not wholly unreal, story. Evelyn Jaffray, its heroine, belongs to the class which privation cuts the deepest. Brought up in affluence, she is suddenly thrown upon the world by the death of an aunt, with whom she has led a drab life since the death of her father. She is deliberately put in the path of a wealthy roué and urged by relatives to marry him. She protests. While in an Adirondack camp, taking her last "fling" at independence with all the money she has, she learns of a crippled recluse, who recently has inherited millions; and with the utmost *sang-froid* goes to him and offers to marry him—to guard his wealth and show him the world and its pleasures in return for a home and what contentment she can gather. It is a pure business contract, yet Evelyn pledges entire fidelity. The remainder of the book depends for its credibility entirely upon Mrs. Bacon's artful handling. That Edward Gard will thirst for knowledge after his years of seclusion, that he will almost be made over by the expert touch of valets and masseurs, and finally get well, constitutes a task in the remaking of character which offers some difficulties. Mrs. Bacon takes her heroine and the invalid husband to Bermuda and describes their life in the white, chintz-hung cottage by the sea. Here she tells of the unfolding of Edward Gard's mind, and his renewed grasp of life and affairs under the tutelage of a clever British officer.

A NEW BRACTON.

Bracton: De Legibus et Consuetudinibus Angliæ. Edited by G. E. Woodbine. New Haven: Yale University Press. $5 net.

The history of mediæval English law has in it, at any rate, one figure to whom deep reverence must be paid. He whom later generations conspired to call Bracton was, whatever be our canons of judgment, a great man; nor can we ever adequately repay our debt to him. That he first laid bare the underlying principles of English law is in itself no lowly title to distinction; that he first understood and insisted upon the significance of cases in the creation of a judicial code meant one of those vast revolutions in legal procedure of which only the perspective of time reveals the true import. He thought clearly; he wrote well. He interpreted with care and much precision. Law meant for him, as for one of the greatest of his successors, the place where life and logic meet. He set out to pay tribute to his profession. From that desire was born English legal science.

His was a popular book, and yet we have no edition at all adequate to the needs of modern scholarship. Tottell, that greatest of legal publishers, produced an edition in the sixteenth century which called forth some scathing comments from that prince of scholars, John Selden. Then, in 1884, Sir Travers Twiss reëdited the work for the Rolls Series of the English Government. The reputation of English scholarship was not enhanced thereby. Twiss did not understand Latin or palæography or law; it would need the vituperative powers of a Macaulay to explain and to characterize his miserable production. Much has been done to retrieve his blunders. Professor Vinogradoff wrote on the text of Bracton an article replete with learning and ripe wisdom. Maitland—who in scholarship combined the profundity of Velasquez with the gay dalliance of Whistler—used his incomparable powers to the full in his superb edition of Bracton's notebook, an edition which is fundamental to all future work in this field; and, not content with that, in his volume on Bracton and Azo he threw a flood of light on the Englishman's relation to the great Italian jurist. But, still, a good text was wanting. The materials were there; it needed youth and patience and determined enthusiasm to attempt it. It is to the credit of American legal scholarship that the task should have been undertaken here.

Professor Woodbine had already shown

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qualifications for the great work he had undertaken. He had rescued for us some of those rare little tracts on procedure dear to the heart of the mediæval lawyer, and had edited them well. He had rescued a precious treatise from the library of Lincoln's Inn—a big discovery in an age where libraries are catalogued almost to repletion. These were but milestones on the way. Now he has begun to try to make possible that full history of mediæval English law of which Sir Frederick Pollock and F. W. Maitland have given us so supreme a survey.

The volume that lies before us is the result of six years' work, and may be regarded as the *apparatus criticus* of the text that is still to come. In some respects it is the fundamental volume; for on the principles here laid down we can judge the kind of work we may yet expect. Bracton's was a big book, and yet a popular book. Nearly fifty manuscripts survive. They vary amazingly in quality and extent. Some of them scholars try to forget. Others show real skill on the part of the copyist, a really intelligent appreciation no less of the manner than of the substance of Bracton's work. Some manuscripts are contemporaneous with him, others are a century older. But age is no index to value; a later manuscript may clearly represent a better tradition, be more sane and accurate than one nearer to Bracton's own time. Sometimes an attempt has been made by the scribe to bring his text up to date, to quote new cases, to question rules—the kind of editing which, as R. Y. Tyrell remarked of a classical text, is most nearly allied to decomposition. Sometimes, as in the Luffield manuscript, a vicious abridgment has taken place. It will be seen with what vast difficulties any attempt to regain Bracton for us is fraught.

Professor Woodbine has made a gallant attempt. He has made what is an almost exhaustive collection of the extant manuscripts. The passages he has chosen to that end have been carefully selected. The accurate descriptions of the manuscripts deserve high praise. His collection definitely establishes, we think, one vastly important point. It may be granted that Bracton worked with a scheme in his mind; but that scheme does not correspond to the present division of the text. What, then, is the scheme in the author's mind? Professor Woodbine's discussion—it is like a fascinating detective story—brings out the highly interesting probability that Bracton conceived of his book as composed of a number of separate treatises. This accounts well for much of the seeming disharmony and abruptness of a good deal of the subject-matter. If we assume a man writing "by notes and paragraphs rather than by books," many difficulties will be surmounted. We shall understand why his book is less orderly than Glanvill and less coherent than Azo; for English law, particularly in that golden age of the judges, was neither coherent nor orderly, and Bracton, working his way through a mass of unwritten custom, must try no rigid frames. He could follow Azo on the *de jure personarum*, but what should he do when he came to deal with darrein presentment or novel disseisin? This section of Professor Woodbine's introduction is full of illumination.

In his actual weighing of respective manuscripts Professor Woodbine has much of value to contribute. We would pay special tribute to his diagrammatic representations of his conclusions, which allow the reader at a glance to summarize the argument in his own mind. Naturally, there will not be agreement with the relative values assigned by Professor Woodbine to the several manuscripts. What he writes of the Digby manuscript, for example, seems to us in the highest degree open to criticism. Of its great value he himself is assured; but to Maitland's suggestion that its peculiar quire-arrangement may be the reproduction of the original manuscript, he objects that to suppose the number of coincidences that hypothesis requires is impossible. He attempts to meet it by the counter-suggestion that the quire-arrangement may have resulted "if six scribes working at the same time had copied their parts from several different manuscripts." But what mediæval library, so early as the date of the Digby MS., is likely to have obtained six copies of Bracton's book? Surely, in one of six manuscripts the treatise on dower, absent in the Digby MS., would have been present, if it was in the original? The quire difficulty is not met by Professor Woodbine. The amount a folio contains is, on the whole, so uniform that the amount left over must mean a ridiculous estimate on the part of each scribe. And the strength of Professor Woodbine's case is immeasurably weakened when he later suggests that, perhaps, "at least a considerable part" of the Digby manuscript comes from a single model. The assumptions he is compelled to make to account for this last possibility strike us as at least as imaginative as, and far less convincing than, those of Professor Maitland. Nor does he adequately explain the space left on the thirty-ninth folio of the MS.

We have not the space to deal fully with the other objections raised to Maitland's hypothesis by Professor Woodbine. Undoubtedly, even if we must reject them, they deserve the most serious consideration. We must, however, indicate, even if briefly, some other features of the edition before us. One of its most satisfactory features is the exceptionally full and careful treatment of the addiciones. Professor Woodbine rejects the usual quantitative classification and attempts a more subjective scheme—those probably due to Bracton himself, and those of more doubtful authority. Conscious though we are of the defects of the former division, we are yet not very certain that, when it is admitted that no final distinctive criteria can be obtained, the new method is an improvement. "It is necessary," as Professor Woodbine himself remarks, "to approach any question dealing with the actual origin of an addicio with considerable diffidence." But it might, on the other hand, be urged that Professor Woodbine is at his best in this kind of subjective analysis. He is at once conservative and suggestive. He is anxious to retain when he has good manuscript authority, and almost always he can supply good *a priori* cause for his retention. He has to balance doubt against doubt, and his acrobatic equilibrium is skilful indeed.

It is clear that the new Bracton is going to be in a high degree eclectic. Professor Woodbine thinks no manuscript so good as to give it final preëminence, and, the Digby MS. apart, we cannot but agree with him. This introductory volume raises in us high hopes that at last we are to have a text of Bracton worthy of the author. Professor Woodbine's first volume is a credit to American historical scholarship.

A word on the typography of the book. It is admirably printed, but, we think, two improvements are vital. We want, first of all, some facsimiles of the manuscripts, not only for their own sake, but as an aid to the argument. In the second place, certain doubts of Professor Woodbine's palæography suggest that it would be most helpful if we could judge the accuracy of his extracts from the contractions themselves. Record type is, we know, expensive and irritating to print; but in this case it is vital. That "less discriminating dash" of which Professor Woodbine speaks takes its importance just from that lack of discrimination. And some of his palæographic descriptions need very badly just that visualization in the text which would inspire us with confidence in his judgment.

It remains to be added that the publication of the edition has been made possible by the generosity of the late Mr. John E. Parsons, of New York.

WAR CORRESPONDENCE DE LUXE.

With the German Armies in the West. By Sven Hedin. New York: John Lane Co. $3.50 net.

War correspondence *de luxe* attains its climax in this book, an exhaustive account of a six weeks' tour along the entire German front in Belgium and France, beginning with the second week of the battle of the Aisne and ending with the week preceding the German assaults against Ypres in middle November. Other war reporters have been personally conducted behind and through the trenches, and have been the recipients of official courtesy; but the Scandinavian observer's mission from the beginning takes on something of the character of a state procession, with the first dramatic dash across half Germany in a War Office motor car to Main Headquarters, where the writer sat down to dinner with the Kaiser, and "the Kaiser talked to me all the time." From Luxemburg another motor car carried Sven Hedin to the headquarters of the Fifth Army, the Crown Prince commanding. There "footmen in military uniforms at once took charge of my baggage, and conducted me to my room on the first floor, next door to the Crown Prince's private apartments." The

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Crown Prince's table was apparently better served than the Kaiser's. The Imperial menu consisted of soup, meat with vegetables, a sweet dish, and claret. At the headquarters of the Fifth Army, there was cabbage soup, boiled beef, with horse-radish and potatoes, wild duck, with salad, fruit, wine, and coffee and cigars. Moving northeast into Belgium, Hedin was the guest of one army commander after another. He went as far as Ostend, turned south into Flanders and Artois, and finished with Lorraine.

Presumably, it was the purpose of the German Government in placing such facilities at the disposal of the Scandinavian writer to give to the world—and to Germany—the impartial account of a neutral observer. If that was the object, it fails. Sven Hedin is far from neutral, and it is to his credit that his point of view is made clear from the first. It may be, indeed, that the spirit animating the German people is such as to reduce all who enter the Empire—citizens or foreigners—to the same formulas of outlook and expression. Certainly it would have added to the effectiveness of the story for the foreign reader if the author had been content to let his facts speak for themselves instead of introducing them and periodically reinforcing them with the standard reflections on German character, German motives, and the certainty of German victory which sound so dreadfully alike, from Bethmann-Hollweg and von Hindenburg to the humblest letter-writer in the Empire. "Lieb Vaterland, magst ruhig sein," is the constant refrain in these pages of a neutral whose only concession to Swedish patriotism is the frequent reminder of how much alike the German cause to-day is to that of Gustavus Adolphus when he came to the help of hard-beset German Protestantism in the Thirty Years' War. It is a rather prejudiced neutral who is thus stirred by the sight of German volunteers at Wittenberg:

> They are Teutons, they were not born to be conquered by Slavs and Latins. Their forefathers were described by Tacitus, and they fought and conquered in the Teutoburger Wald. Now it is the descendants of the old Teutons who are gathered under the German eagles to struggle for freedom between the Rhine and the Vistula, and far beyond the valleys of the great rivers. It is a dangerous game to trifle with the eagle, for he may leave his nest and spread his wings for flight.

Nor is there any indication of neutrality and poise in the observer who is thus stirred to reflection by the entrance of the Emperor into the little reception room at Main Headquarters:

> "Magst ruhig sein," says the German army to its Fatherland. And here in our midst stands its supreme war lord, a picture of manliness, resolution, and honorable frankness. Around him flit the thoughts and passions of the whole world. He is the object of love, blind confidence, and admiration, but also of fear, hate, and calumny. All that calumny, meanness, and craven fear can inspire has been poured on his head. His intentions are distorted, his words are misconstrued, and his actions are turned into crimes. But throughout the German army his praises are sung. In the field services, in all the churches of Germany, everywhere, fervent prayers for his safety are offered up. "Magst ruhig sein," the soldiers may well say to their Emperor, and they on their part know that he will never fail in his duty, and that he will never withdraw a single soldier from the fighting line until Germany's future is assured.

An interpretation and a point of view that it was hardly necessary to come all the way from Stockholm to set down for the world at large.

When the sympathies and outlook of the writer are once recognized—and dismissed—the book remains by all odds the most valuable account we have yet had of the first phases of the siege battles of the west. The 400 large and closely printed pages are crammed with the detail and illuminated with the spirit and color of modern warfare. The author had exceptional advantages. With Teutonic thoroughness he was coached on large-scale maps before he set out on his sightseeing trips, he received complete liberty of observation and questioning, and he made use of his opportunities. The book is rich in sketches by the author and large-scale maps, which enable the reader to follow the text, itself a model of clear exposition. Hedin's account of the bombardment and capture of Varennes in the eastern Argonne is all the more effective because it attempts little of the "color" writing of the average war correspondent. It was given to him to observe field operations on a scale such as no other chronicler of the war has personally witnessed, and what he saw he has set down in a straightforward manner, and thereby has produced a fascinating narrative.

To the author, as to many who have made a somewhat close study of the war, there was greater interest in the war machine than in its actual functioning. Bombardments, charges, and trench-duty have a monotonous sameness whether in Flanders or the Carpathians, but the workings of the great mechanism behind the lines is a tale that can never lose its interest. The flow and ebb of men to and from the trenches, the great supply trains, thundering or ploughing along the roads from the railheads to the front; the network of rail, water, motor, and wagon transport; telephone lines, courier routes, down to the lonely dray laden with fodder for the horses of a particular battery; the hospitals—these bring out more forcefully the might and organization of the German army than the frequent dithyrambs in which the author occasionally indulges. Here again the text is supplemented with diagrammatic maps, showing the entire workings of the machine, from the great mobilization centres in the Fatherland to the farthest outpost trenches. Into these trenches the writer has also ventured, and while there, too, he finds the spirit of "Magst ruhig sein" everywhere, he shows no squeamishness in detailing the grind and the horror of the daily slaughter.

Notes

"Paris Reborn," by Herbert Adams Gibbons, will be published in the autumn by the Century Co.

The John C. Winston Co. announces for publication on July 1 "The Factories and Other Lyrics," by Margaret Widdemer, and "The Cry for Justice," by Upton Sinclair.

Publications of Frederick A. Stokes Co. in July will include Anton Tchekoff's "The Black Monk," "The Kiss," and "The Steppe and Other Stories," and Nickolai Gogol's "Dead Souls," the last with an introduction by Stephen Graham.

The Yale University Press announces the following volumes for publication in the autumn: "The Port of Boston," by Edwin J. Clapp; "Journeys to Bagdad," by Charles S. Brooks; "Symbolic Poems of William Blake," by Frederick Erastus Pierce; "The Liberty of Citizenship," by Hon. Samuel W. McCall; "The New Infinite and the Old Theology," by Cassius J. Keyser; "A Voice from the Crowd," by George Wharton Pepper; "Bibliography of Mediæval French Literature," edited by the faculty of Smith College; Henry Fielding's "Covent-Garden Journal," edited, with introduction and notes, by Gerard E. Jansen.

The following volumes are announced for early publication by G. P. Putnam's Sons: "L. P. M., or the End of the Great War," by J. Stewart Barney; "Glimpses of the Cosmos" (Vol. IV), by Lester F. Ward; "Field Book of Western Wild Flowers," by Margaret Armstrong, in collaboration with J. J. Thornber; "The Investigation of Mind in Animals" (Cambridge University Press), by E. M. Smith; "Germany's Violations of the Laws of War." As representatives of the Cambridge University Press the Putnams announce the publication of the following: "The Administration of Justice in Criminal Matters," by G. Glover Alexander; "The Ferns of South Africa," by Thomas R. Sim; "An Introduction to Greek Reading," by George Robertson; "The Annals of Tacitus" (Book IV), edited, with introduction and notes, by G. M. Edwards; "The Book of Judges," by H. C. O. Lanchester; "Volumetric Analysis," by A. J. Berry.

"G. N.," the author of "The Death of Civilization," a letter to the editor printed in the *Nation* of June 3, has kindly pointed out two errors in her communication. In the first paragraph, the "if" in the sentence concluding "if that indeed may be murdered," should be deleted. And in the final sentence of the third paragraph for "immediately" read "immensely."

It is not often that a volume of biography devoted to a living poet is desirable, but in the case of a foreigner like Mr. Tagore there may be a legitimate reason for wishing to know the story of his life and how he came to occupy so prominent a place in English literature. This natural curiosity will be satisfied by Mr. Roy's sketch of the poet ("Rabindranath Tagore: The Man and His Poetry"; Dodd, Mead & Co.; $1.25), written with sympathy and with knowledge of the family and people among whom he passed his early years.

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So much credit must be allowed the book. But when Mr. Roy ceases to be a biographer and becomes a critic, there are things said of a kind to make a cautious reader hold his breath. Mr. Tagore's fellow-countryman does not go quite so far in ecstatic admiration as the English woman, known for her novels and her enthusiasm for Emily Brontë, who enthrones the Hindu mystic above Dante and Milton; but there are some queer comparisons and judgments, as when Tagore's lyrics are compared with Théophile Gautier's —Gautier of all men. The fact is Tagore's greatest feat seems to have been in destroying every critical canon that his admirers might have been supposed to possess. Mr. Roy ought to know something about the traditions of Hindu literature; yet Mr. Roy seems to be blind to the fact that Tagore's philosophy is the very antipodes of that in the Upanishads and the great virile mystics of India. It is significant that Mr. Tagore was introduced to England by Mr. W. B. Yeats, and these are the words of the Irish poet quoted with approval by Mr. Roy:

> In all his [Tagore's] poems there is one single theme: the love of God. When I tried to find anything western which might compare with the works of Tagore, I thought of "The Imitation of Christ," by Thomas à Kempis. It is like, yet between the work of the two men there is a world of difference. Thomas à Kempis was obsessed by the thought of sin; he wrote in terrible imagery. Mr. Tagore has as little thought of sin as a child playing with a top.

The characterization is apt; and if anybody cares to take with great seriousness a poet who has no more feeling of the sin and suffering in this world than a boy playing with a top, if anybody finds consolation in calling that kind of saccharine self-delusion "the love of God," he will find what he desires in Mr. Tagore. But let him not have the impudence to say that this is the spirit of India before the land fell into its intellectual deliquescence. As a matter of fact (we have said it before in these columns) Mr. Tagore is a full brother of Mr. Yeats and Maeterlinck, and the other purely natural and non-moral mystics of the day—mystics who sometimes mistake a feeling of listless ease for the inspiration of the Holy Spirit. Mr. Tagore has done some very pretty things, but with the daily news of Europe's desperate need and the world's evil ringing in our ears, we shall not go to his gentle reveries for religion, or courage, or faith in the spirit that wars with things evil.

In "Killing for Sport" (London: G. Bell & Sons; 2s. 6d. net.) members of the Humanitarian League, marshalled under a characteristic introduction by G. Bernard Shaw, represent the best artillery that could have been brought into play against the blood-sports popular and traditional in England, since nearly all the writers have, at some time or other, enthusiastically practiced the sports they now condemn. Fox, stag, and other hunting, the cruel sport of coursing, and the shameful hunting of gravid animals come in for particular and acute discussion, and a sound economical argument is made against the raising of game-birds in immense preserves to the detriment of the neighboring farmers. From an American point of view the main difficulty would seem to be the existence of vague and undemocratic game-laws, or of game-laws which (as was once true of the parallel question of afforestization) are unintelligent, and do not specifically aim at the protection of animals during the breeding season, or during seasons when they have suffered from natural causes. If there can be advanced a partial view regarding hounds, the case of stag and hind hunting is certainly nearest the public heart. Especially does the custom of enlarging a deer that has been carted to the scene of chase merit universal scorn. In France and England the sport is conducted on a small scale, and the abolition of the Royal Buckhounds, which, until 1901, were maintained by Parliamentary grants, has led to an increasing sentiment in support of the drag-hunt so popular in this country. Sport with the "drag" is never uncertain, and an interesting line of country can always be taken with due consideration for the property rights of others, and for the important question of remounts. It is also largely due to American sportsmen that the "clay" pigeon is fast superseding the live bird in European clubs.

Col. Reginald Rankin's bulky story of "The Inner History of the Balkan War" (Dutton; $5 net) is disappointing, because it promised so much. The author was the correspondent for the London *Times*, and had already served that journal with the French in Morocco. He was also in close contact with the interesting personality to whom the Balkan Federation owed its existence—James D. Bourchier, and quite the most inviting chapter in the book is the story of this brilliant Irishman's devotion to the cause of the oppressed Slavs in southeastern Europe. But one looks in vain for a clear, concise story of the preparation and the conduct of the campaign. After traversing 557 closely printed pages one is convinced that experience does not seem to have impressed the writer that brevity is the soul of the modern war correspondent. Apparently the effort of making a definitive book on so elusive and mercurial a subject as Balkan politics has proved too big a task. Perhaps the chief objection is that Col. Rankin has filled his book with liberal excerpts from the British daily press, to say nothing of lengthy and often irrelevant quotations from classic and modern authors. Interspersed with these are the writer's own tedious records as a war correspondent; and, though he writes like a soldier, we look in vain for his comment on the strategic and tactical significance of the great battles. A lively picture, however, may be pieced together of the heroic conditions under which the Slavs conducted their crusade against the "unspeakable Turk," and Col. Rankin's opinion of the latter, based on personal experience, is certainly convincing if unflattering. The author has had ample time in which to assemble his material, and to subject it to a rigorous pruning; his failure to do so constitutes a prime offence. As it now is, a great mass of interesting and valuable information has been swamped in a sea of irrelevant detail, doubtless retained on the only conceivable excuse of "atmosphere." Had the author's dragoman lost his diaries along with his saddle, we feel that a better book would have been the result.

In "The Religion of the Hebrews," by John Punnett Peters (Ginn & Co.; $2.75), the history of the Hebrew religion is given from the earliest records to near the beginning of our era. From the primitive nomadic cult and the Canaanite influence the development is traced through the growth of institutions (priests, ritual, codes), to the prophetic writings, the organization of the Law, and the rise of the Synagogue, the Messianic hope, and the conception of the future life. The treatment of these topics is critical throughout. The native Israelite thought is defined, and the contributions of the outside world are carefully marked. The excellences and the defects of the Old Testament religion are recognized, the good and the bad features are traced to their causes, and the permanent element is distinguished from what is temporary. The narrative is clear, and the discussion is thorough and impartial. While the majority of scholars are agreed as to the general development of the Hebrew religion, there are, of course, differences of opinion on certain points. One of these points is the part played by Moses in the history. Dr. Peters assigns to Moses a lofty character and a very important rôle. He is regarded as the founder of the national religion "in the sense in which Jesus is the founder of Christianity and Mohammed of Islam," not indeed the author of the great ritual Pentateuchal legislation, yet not only the leader of the people from Egypt, but also the moulder of the tribes into a nation united by a religious bond and the initiator of a great ethical impulse. This does not mean, says Peters, that he introduced the name Yahweh, for it was because the Israelites entered into the land of Yahweh, his sacred mountain, Horeb-Sinai, that the God of the land became their God. But it was Moses who fixed the worship of Yahweh and the recognition of him as the only God of Israel. The opposing critical view is that the social relations with the Midianites furnish a sufficient explanation of the adoption of Yahweh by Israel, and that the succeeding history gives no ground for supposing that there was any special ethical impulse at the outset (since there is no sign of ethical feeling till after the time of David and Solomon). But, after all, the important question is not when and how the Yahweh religion began in Israel, but how it developed in a moral and spiritual direction; and this development is admirably set forth by Dr. Peters.

So in regard to some other minor points, as, for example, the significance of the name Immanuel. This is taken by Peters (p. 433) to mean the nation Israel, "the child of the Virgin of Zion," a view that is encumbered with chronological and other exegetical difficulties. But neither this view nor the ascription of the famous prediction of Isa. ix. 6 [5] to the prophet of Hezekiah's time (which is also chronologically difficult) interferes materially with the sketch of the growth of the Messianic hope. The whole history is set forth as a living process—we see men engaged in solving the problems that confronted the nation at every step of its growth, adapting themselves to new conditions, pondering new ideas, accepting what was assimilable, and ever holding fast to the conviction that Israel's true life lay in its loyalty to the national God and his law. This peculiar combination of firmness and flexibility gradually shaped the national faith, and gave it its unique character—a process visible especially in the Psalter, of which book Dr. Peters gives a careful examination, bringing out its many-sidedness and its unity. And what is true of his treatment of the Psalter is true also of the rest of the volume—all the discussions are marked by breadth of thought and vitality of

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style. The work will be recognized as an important contribution to the understanding of one of the great religious movements of the world.

"The purpose of this little essay is to set forth the needlessness of poverty. Like preventable disease, economic want persists as a social ill only because men do not desire sufficiently that it shall cease. There is still much mumbling of old commonplaces, and it has seemed worth while to emphasize anew this definite corollary of modern political economy, that the essential causes of poverty are determinable and its considerable presence unnecessary." So runs the preface of Prof. Jacob F. Hollander's "The Abolition of Poverty" (Houghton Mifflin; 75 cents). The author is adept in the literature of economics and needs to be; his essay ranges over the whole subject, from production through distribution to consumption. He has succeeded, to a surprising extent, in removing from this rapid progress through the field any traces of hurry. The reader finds plenty of concrete and vivid pictures to fix his attention, and will scarcely recognize the merits of the guide who leads him with such cheery confidence through the labyrinth of facts and theories, and brings him, still unfatigued, to the appointed end. The book is an admirable piece of constructive work. Is it more than that; is it not merely an attractive and stimulating essay; is it sound economics?

The latter part of the book, discussing the modern wage system, the underpaid, the unemployed, and the unemployable, resists well the tests of the critic. It makes clear the faults in our industrial and social organization, it shows how much has been done to correct them, and how much more we may hope to accomplish by such measures as minimum wage legislation, improved organization of the labor market, and a comprehensive system of social insurance. Perhaps we should lose heart in the prosecution of these great reforms if we thought that our work would be soon undone, and that "The Abolition of Poverty" is a will o' the wisp. The author, like a bold general, faces his worst enemies first, and, almost before the reader realizes it, in the early chapters of the book, has passed the most serious objections to his position. "Malthusianism" is the gloomy word which suggests the obstacles to be overcome. The author dismisses the past and the probable future of population and of productive power in a few pages, with no reference to considerations such as are embodied in Jevons's "Coal Question," or to indications of the operation of the law of the diminishing return in our own country to-day, and with a reference to Marshall which makes that distinguished economist declare as a fact what he voices only as a hope and a question. The author's case is still unproven. The best that can be said for him is that there may be a psychological justification for his course, if the belief in the possibility of putting an end to poverty will energize people to make a beginning in the attack on its present evils.

It is a rare tribute to a book on an economic question in which the subject matter has undergone rapid change that the more significant portions of it should be deemed worthy of translation after a quarter of a century. Colson's "Transports et Tarifs," which appeared originally in 1890, now enjoys an abridged translation from the third (1907) edition under the title of "Railway Rates and Traffic," edited and arranged by Charles Travis (London: Bell & Sons). The process of abridgment has consisted mainly in the elimination of the treatment of waterways and highways. This leaves a full discussion of rate theory and of the treatment of railway rate-making in Europe and America. This translation is amply justified, for, as Mr. Acworth says in his Introduction, Colson's treatise is the most valuable work in existence on the special subject of the economics of transportation.

Since the Anglo-Tibetan war, and the penetration of Lhassa, great progress has been made in the study of the iconography of the Mahayana cult of the north, and in Lamaist Buddhism. In her monograph "The Gods of Northern Buddhism" (Oxford University Press), Mrs. Alice Getty presents an intimate study of the figures in the unusual collection of Herbert H. Getty. A detailed and accurate study of these divinities has hitherto depended upon the accounts found in the *sadhana,* or invocative texts, carried out of Tibet by scholars, which are all too scarce. Mrs. Getty points out that the paucity of data is also due to the fact that the Tibetan and Mongolian lamas "are more versed in the tenets of their religion than in the iconography of their gods." The rich finds recently effected by Japanese scholars are expected to furnish no little stimulus to further elucidation. The introduction, by the French savant J. Deniker, on Buddhism and its many schisms provides the reader with all the aid necessary for an appreciation of Mrs. Getty's more detailed study of the figures and icons.

The degree of perfection attained by Tibetan and Nepalese craftsmen is striking. The former school strongly influenced Chinese and Mongolian hieratic art, while Nepal produced, through its expert metal workers, bronze statuettes, to say nothing of large wooden Lamaite figures, nearly as exquisite as the mediæval bronzes of South India and Ceylon. The miniature painting of the iconography may be traced in inspiration and origin to the strong Persian school that flourished in India. In this pictorial art great taste and ingenuity in composition are displayed, since each icon demanded a grouping of a numerous body of attendants, in strict precedence, about the central figure. Regarding the figures representing the pantheon in all sizes of "wood, papier-maché, ivory, stone, copper, iron, silver, gold, and especially bronze," Professor Deniker explains that they were covered with lacquer and gilded, and that all these images were made with a small cavity to be used as a receptacle for prayer-rolls. Until these were installed, the figures possessed no intrinsic, hieratic value; afterwards, they were not regarded as idols, but as the sacred images esteemed by certain Christian churches. Mrs. Getty's careful classification and description of these confusing divinities and figures from her husband's collection should prove invaluable to collectors and museums.

Dr. Vida F. Moore, professor of philosophy and pedagogy at Elmira College, who died on June 11, was born at Steuben, Me., the daughter of Capt. Henry D. and Susan Kingsley Moore. After her graduation from Wesleyan in 1893 she became a professor of philosophy at Mount Holyoke College, where she remained until 1897, and in 1901 joined the Faculty of Elmira College. She received her Ph.D. from Cornell in 1900. Professor Moore was a trustee of the Steele Memorial Library at Elmira, and a member of the American Philosophical Association, the Daughters of the American Revolution, and the fraternity of Phi Beta Kappa. She was the author of "Ethical Aspect of Lotze's Metaphysics," and was a contributor to the *American Journal of Psychology,* the *Cyclopædia of Education,* and other publications.

Science

In "The Origin and Nature of the Emotions," by George W. Crile (Philadelphia: W. B. Saunders Co.; $3 net), are brought together eight addresses delivered during the last five years for the most part before medical societies. The material is a rewriting of views expressed in an earlier book (1914) with W. E. Lower, on Anoci-Association, which was reviewed in these columns, a few months ago. So evident is this rewriting that repetitions are found in many of the addresses, and the author was forced in one of the later papers, in which restatements were especially frequent, to indicate where such repetitions had been omitted. The title is misleading in that only three of the papers have a definite bearing on Emotions.

The five papers of medical interest may be dismissed with the statement that they deal with the hypotheses and theories—Phylogenetic Association, Kinetic System, Anoci Association—put forth in the earlier book in connection with the problems of Shock, Infection, Hemorrhage, Fatigue, and Anesthesia. These chapters belong to the realm of theory and assumption in medicine and not to that of fact. The chapters of interest to the psychologist are those on "Phylogenetic Associations in Relation to the Emotions," "Pain, Laughter, and Crying," and "A Mechanistic View of Psychology," but even in these chapters discussions of practical medical problems are so interwoven that the argument is lost on one without medical training, and it may be added that the medical man finds little solid ground on which to rest. Some idea of the author's point of view and style of argument may, however, be gathered from the recapitulation with which the chapter on "A Mechanistic View of Psychology" closes:

> Psychology—the science of the human soul and its relations—under the mechanistic theory of life, must receive a new definition. It becomes a science of man's activities as determined by the environmental stimuli of his phylogeny and of his ontogeny. On this basis we postulate that throughout the history of the race nothing has been lost, but that every experience of the race and of the individual has been retained for the guidance of the individual and of the race; that for the accomplishment of this end there has been evolved through the ages a nerve mechanism of such infinite delicacy and precision that in some unknown manner it can register permanently within itself every impression received in the phylogenetic and ontogenetic experience of the individual; that each of these nerve mechanisms or brain patterns has its own connection with the external world, and that each is attuned to receive impressions of but one kind, as in the apparatus of wireless telegraphy each instrument can receive and interpret waves of a certain rate of intensity only; that thought, will, ego, personality, perception, im-

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agination, reason, emotion, choice, memory, are to be interpreted in terms of these brain patterns; that these so-called phenomena of human life depend upon the stimuli which can secure the final common path, this in turn having been determined by the frequency and the strength of the environmental stimuli of the past and of the present. Finally, as for life's origin and life's ultimate end, we are content to say that they are unknown, perhaps unknowable. We know only that living matter, like lifeless matter, has its own place in the cosmic processes; that the gigantic forces which operated to produce a world upon which life could exist, as a logical sequence, when the time was ripe, evolved life; and finally that these cosmic forces are still active, though none can tell what worlds and what races may be the result of their coming activities.

Potpourris of the facts of nature went out of fashion with wax flowers and elephant folios, and with reason, for they represented the lowest type of the literature of natural science, a meaningless assortment of isolated statements usually plagiarized from inaccurate sources. Prof. J. Arthur Thomson, in "The Wonder of Life" (Holt; $3.50 net), has taken a host of facts, striking and even sensational in themselves, and has correlated and vivified them with a setting of pleasant philosophy, leavened with humor and pleasing allusion. In fact, unless he exposed himself in a very original table of contents, we should not suspect that the book was related to the old-fashioned "compendium of curious information." The general scheme shows careful and intelligent forethought. The chapters deal successively with The Drama of Life, or Vital Motives; The Haunts of Life, or the Exploitation of the Earth; The Insurgence of Life, or the Circumvention of Space and the Conquest of Time; The Ways of Life, or Modes of Animal Behavior; The Web of Life, or the Intricacy of Inter-Relations; The Cycle of Life, or From Birth, Through Love to Death; The Wonder of Life, or the Characteristics of Living Creatures. With such a scope, with numerous illustrations drawn from every field of nature and from the latest scientific experiments, investigations, and explorations, and presented in diction as clear and concise as it is authentic, we realize that the book has a distinct charm of originality and should find a wide field of usefulness. We can imagine no more potent influence in arousing interest in a boy's mind to the wonder of life on the planet which he inhabits than this book, with its many colored illustrations and the singularly attractive style of the author.

Dr. John H. McCollom, professor emeritus of contagious diseases at the Harvard Medical School and formerly superintendent of the Boston City Hospital, died on Monday. Dr. McCollom was born in Pittston, Me., on May 6, 1843, the son of James T. and Elizabeth Hildreth McCollom. He graduated from Phillips Academy, Andover, Mass., in 1861 and from the Harvard Medical School in 1869. In 1910 Dartmouth conferred on him the honorary degree of M.S. Since 1871 Dr. McCollom had practiced in Boston. During the Civil War, from 1862 to 1865, he was hospital steward of the Thirtieth Regiment, Massachusetts Volunteer Infantry, and from 1870 to 1871 he was assistant superintendent of the United States Marine Hospital at Chelsea, Mass. He was city physician of Boston from 1881 to 1895, and had been resident physician of the South Department, infections service of the Boston City Hospital, since that date. Dr. McCollom became superintendent and medical director of the Boston City Hospital in 1909. From 1903 to 1908 he was assistant professor of contagious diseases at the Harvard Medical School, and since 1908 he had been professor.

Dr. Alfred Mitchell, who was dean of the Medical School of Maine until his resignation from the faculty in 1911, died on June 13. Dr. Mitchell was born in New Yarmouth, Me., on March 17, 1837, and graduated from Bowdoin College in 1859, and from the College of Physicians and Surgeons of Columbia in 1865. Bowdoin conferred on him the honorary degree of LL.D. in 1907. During the Civil War he was assistant surgeon of the Ninth Maine Regiment. His connection with the Medical School of Maine began in 1869, when he was appointed lecturer on pathology. Later he served as professor of obstetrics and diseases of women and children, and as professor of internal medicine.

Sir Arthur Herbert Church, who died in England on June 2, was born on the same date in 1834. He was educated at King's College, London, the Royal College of Chemistry, and Lincoln College, Oxford, where he obtained a first class in the Natural Science School. He was professor of chemistry in the Royal Agricultural College, Cirencester, from 1863 to 1879, and was professor of chemistry in the Royal Academy of Arts from 1879 to 1911. He was a fellow of King's College, London, and was on the council of the Royal Society for the year 1911-12. He was created a Knight Commander of the Victorian Order in 1909. Sir Arthur Church's most notable contribution to scientific knowledge was the discovery of turacin. He was the author of numerous scientific memoirs on organic, physiological, and mineral chemistry, as well as of several works on pottery and precious stones, subjects on which he was one of the foremost authorities in England. He was also an artist of some distinction, and has exhibited at the Royal Academy.

Drama

NATURALISM ON THE STAGE.

The Modern Drama. By Ludwig Lewisohn. New York: B. W. Huebsch. $1.50 net.

This latest addition to recent volumes on the modern drama has some distinctive merits. For instance, it justifies the claim, made for it in a modest little preface, to historical orderliness and intellectual coherence. Admirable in literary form and arrangement, it is often exceedingly acute in its analysis. But the title is misleading; for actually the book is a study, not of the modern drama, but of a particular phase of it. Clever as it is as a bit of special pleading—along the lines prescribed by restricted vision—it lacks the catholicity of taste and perceptive judgment which are necessary to authoritative dramatic criticism. Obsessed by the delusions on the subject of naturalism, or "realism," fostered by the chief apostles of the Ibsen cult, the author seems to hold that the only important modern drama is that which is more or less inspired by Scandinavian precedent.

This theory, of course, is not wholly without foundation in fact. European dramatists of the last thirty years—the period to which Mr. Lewisohn confines himself—undoubtedly owe a good deal to Ibsen, but not nearly so much as his worshippers suppose. He gave them some valuable hints in simplicity of construction and in the dramatic potentialities of common things. But his influence and his abilities—great as the latter were—have been exaggerated. The sufficient proof of that—so far as the English-speaking theatre is concerned—is the complete failure of his works to appeal to the great mass of public intelligence. But whatever the dimensions of his genius—that is not the question now—the pretence that he is the originator of naturalistic methods or of character study in drama is ridiculous on its face. Equally fallacious is the notion, so dear to devotees of that particular school, that truth can only be expressed by "realism." Nothing would be easier than to prove by examples taken from Ibsen's social plays how utterly misleading photographic realism or mere actuality, which is the true word for it, may be in its implications. This does not mean that realism may not be, or is not, an important element in living artistic or literary drama. It is exceedingly valuable and effective when properly employed, as, for instance, in the reinforcement of imagination. The two have always been allied in the works of the great masters. By itself realism is apt to be purely sensational or very dull. The crucial error of the naturalists lies in their inability to perceive that truth is truth, whether or not it is exposed nakedly, and that it is none the less potent when expressed in decorative, poetic, or otherwise attractive form. Almost equally fallacious is the claim that realism—meaning the exclusion of everything that is not actual or ordinary—is the one way to broad and vital drama. On the contrary, as very little reflection will show, it is necessarily restricted in its objects and methods. It is valuable and eminently effective in particular cases, as in certain plays designed to enforce a social thesis, but few of these didactic pieces are either instructive or inspiring. The theory of Mr. Lewisohn that the fundamental distinction between the older and newer serious drama—there is virtually no modern tragedy—may be traced to the free scientific and philosophical inquiry that has shattered belief in an immutable moral law, and, by invalidating the old notion of guilt and expiation, shifted the emphasis of drama from what men do to what men suffer, will not bear the test of general application. At most it is but partly true. Innumerable causes, social, political, and economic, have contributed to the development of the modern theatre, and it may be as well to remember that there is no inevitable connection between the probable and logical consequences of certain acts or conditions and the existence or non-existence of an immutable moral law.

If Professor Lewisohn's judgment were less influenced by the narrow dogmas of the realistic and individualistic creed, his list

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of modern dramatists would have been enlarged and his book more valuable. Within the limits of his horizon he sees clearly, and criticises keenly, often brilliantly. His dissection of the works of Brieux is admirable in its concise appreciation of unquestionable merits, doubtful expediency, and technical defects. His estimate of "La Robe rouge," however, as drama is too high. There is much excellent discernment, too, in his compact analysis of the work of the leading French dramatists, which he finds deficient in the verities of human psychology, largely on account of its preoccupation with the phenomena of sexual passion. Why, as a realist, he should select for special praise a piece so false to human nature as "Le Pardon" of Lemaître is difficult to see. Here his acumen seems to be at fault. In his enthusiasm over the German naturalists Holz and Schaff, there is, perhaps, a suggestion of national bias, but his eulogy of the genius of Hauptmann has, of course, solid foundation. It should be noted, however, that the value of character studies, however minute and truthful, depends largely upon the importance and significance of the characters themselves. This is a point of especial moment in considering the theatrical apart from the literary qualities of a play. In the theatre the effect of a play on the audience ought to be taken into consideration. Professor Lewisohn, in writing of Wedekind and Schnitzler, adopts what may be called the scientific and library view. Integrity of motive, veracity of detail, sociological and philosophic insight, and pungency of satire may be allowed to pieces which, nevertheless, are, for many reasons, highly mischievous and objectionable. Some of the "ready-made ethics and prejudices" upon which he pours scorn are doubtless silly and outworn, but a realist should remember that many of them are the fruit of centuries of social experience.

The modern English dramatists whom he selects for analysis are Jones, Pinero, Wilde, Shaw, Barker, and Galsworthy. The list is obviously insufficient. To the first he is seriously unjust, exaggerating his offences—some of which are sufficiently glaring—and slighting the merits of his best work, which is remarkable in variety and technical skill. To Pinero he is more fair, both in praise and reproof, but his recognition of "The Thunderbolt," an uncommonly good play, is not very generous. His estimate of Wilde is excellent. Of Bernard Shaw, of course, he is an ardent admirer, and his appreciation of that brilliant writer is eloquent and generally sound, save in its definition of him as a valorous thinker. That phrase is, at least, injudicious, unless, indeed, by valorous he means reckless. Most thoughtful students of the theatre will agree with the author in putting John Galsworthy at the head of modern serious dramatists, not, however, because he is a realist, in the best sense of the term, but because he is that and so much more.

Mr. Lewisohn concludes his book with a clever and appreciative essay upon the "neo-romantic" group, in which he includes Maeterlinck, Rostand, Yeats, Synge, and others. In this, as in the preceding chapters, there is much acute criticism, but the impression left by the whole work is one of regret that so much ability should have been crippled by confinement to a narrow point of view. J. Ranken Towse.

Art

LEONARDO AND VERROCCHIO.

Leonardo da Vinci: The Florentine Years of Leonardo and Verrocchio. By Jens Thiis. In folio with 277 illustrations. Boston: Small, Maynard & Co. $12 net.

Dr. Thiis's great work has many claims upon the student and amateur. He offers the fullest and best-ordered array of illustrations for Leonardo's early years. While much of his endeavor is in the direction of attributions and chronology, he abounds also in real criticism of a sort at once enthusiastic and solid. He carries much further the work of classification auspiciously begun by the unfortunate Müller-Walde, and splendidly advanced by Berenson in the great work on Florentine Drawings. Dr. Thiis's method appears at its best in his description of the inception of the unfinished Adoration of the Magi, in the Uffizi. He adds a number of unrecognized preliminary studies. By considering each motive by itself, detaching the relevant sketches from confusing composite sheets, he attains a clearness never reached before in such investigations. Every student of the history of art ought to read this chapter. It is inexhaustibly suggestive and instructive.

With Dr. Thiis's particular reconstructions we can by no means always agree. For example, the famous perspective drawing in the Uffizi, apparently a scheme for the background of the Adoration, is treated as superficially by our author as it has been by all previous critics. The drawing is really highly difficult and enigmatic. Probably two designs are superimposed on one sheet. Neither well lends itself to the purpose of an Epiphany scheme. It is entirely possible that we have to do with an independent architectural study, perhaps intended for a Massacre of the Innocents, certain features of which were later incorporated into the Adoration. At any rate, this sheet needs a closer study than it has yet had.

Concerning Dr. Thiis's general view of Leonardo's early development, we must dissent vigorously. It is based on a very contestible axiom, that the little Annunciation of the Louvre is Leonardo's earliest work, perhaps painted before 1470. This highly subjective dating was advanced at the time the gracious little picture was rescued from long anonymity. It is supported by no substantial evidence of any sort. It is contradicted by weighty considerations. Nothing can be clearer than that whoever painted the Louvre Annunciation was consciously revising and correcting the Uffizi Verrocchian Annunciation, which cannot be earlier than 1474. The easiest way to account for this evident relation is that Leonardo, who had helped compile the Uffizi Annunciation against his better judgment, later ventured to do the theme over in his own way. The modest dimensions of a predella panel afforded a safe opportunity for this somewhat audacious protest. The Louvre Annunciation, then, which has no look of a very early piece, might have been painted any time after 1474.

Equally unconvincing is Dr. Thiis's analysis of the more important Verrocchian panels. To set up an *Anonimo* to account for the fairer angel in Verrocchio's Baptism, a detail which Vasari ascribed to Leonardo, is a desperate and needless expedient. Salomon Reinach's recognition of Leonardo's design in the work of this class is far more in accordance both with credible tradition and common-sense.

It is almost worse to explain away the highly Leonardesque background of the Baptism as modern repainting. The picture itself gives no comfort to such a theory. How imagine a recent restorer whose ideal of landscape was precisely that of Leonardo's Uffizi pen-sketch of 1473? Far the simplest theory is that the picture was, indeed, considerably repainted, but somewhere after 1470, by Verrocchio's young apprentice, Leonardo, who then replaced one of the angels by his own and thoroughly went over the landscape. For that matter, Dr. Thiis's whole view of Verrocchio as landscapist seems most contestable. There is the smallest evidence for believing that Verrocchio ever much improved the type of landscape he had inherited from Baldovinetti. The more significant parts of the backgrounds, both of the Baptism and of the Uffizi Annunciation, are absolutely exceptional in Verrocchio's school. Nothing could be more reasonable than to see in these beautiful experiments the early hand of Leonardo himself. All the advanced landscape of Verrocchian type is so late that we may suppose it rather derivative from young Leonardo than from Verrocchio.

Highly disingenuous is Dr. Thiis's discussion of the little Bénois Madonna which has lately been bought for the Hermitage. He minimizes the fact that we have a consecutive series of genuine Leonardo sketches leading up to this charming little work, and the equally significant fact that the composition was early famous and imitated. To cap all, he reproduces this famous picture on a postage-stamp scale, which permits no estimate of its quality, and cavalierly and without evidence ascribes it to the fourth-rate painter, Sogliani. The whole estimate is an egregious example of partisan criticism at its worst. The panel, being quite primitive in type, interferes with the major axiom, which the author bases not on evidence but on authority, that the Louvre Annunciation is Leonardo's earliest work. To the scrap-heap with whatever weakens major axioms! Such is the simple procedure.

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Nevertheless, the book is a valuable one. Despite the subjectivity of much of the criticism, despite disfiguring misprints, it forms a necessary part of the student's apparatus. It has peculiar merits in clarity of exposition and in completeness of illustrative material. Without departing too much from the immediate matter in hand, it gives a vivid sense of the personal and social background of Leonardo's early career. We may mention in closing a very ingenious and plausible reconstruction, from some forty scattered sheets, of the sketchbook which served Leonardo from perhaps 1472 to 1478.

Finance

A SITUATION WITH REMINISCENCES.

The fall in New York exchange on London this week to a level of depreciation not previously touched in this European wartime, drew sharp attention to some striking aspects of the situation. Under normal conditions, the rate cannot fall below $4.84 to the pound sterling. Last month, it had got down to $4.78; on Tuesday of this week, it touched $4.76⅜. What this extraordinary depreciation means is, first, the powerful movement of international capital to the United States as the strongest neutral nation; next, the heavy burden resting on belligerent Europe's shoulders, to settle its enormous purchases of food and munitions of war in this country; but, finally, it reflects without question the magnitude of the economic strain imposed on Europe by the war.

London has not suspended gold redemption of its currency, as it did in the Napoleonic wars; but the ratio of the Bank of England's existing gold reserve to its outstanding liabilities has fallen to an abnormally low figure. The Bank has made two efforts to sustain the market for New York exchange. The first was based on an effort to put up open market discount rates on Lombard Street. It failed entirely to arrest the downward course of rates. The recent attempt to stabilize the market, through occasional gold remittances from Ottawa, came next. This expedient barely supported sterling rates around their previous low level; the weekly release of gold from the Bank of England's Canadian reserve had to be progressively increased to achieve the purpose, and the Ottawa reserve is now itself apparently running low.

New York has thus far got back $73,000,000 of the $102,300,000 sent from this country to Ottawa in the autumn. Assuming (what is not a certainty) that the new gold produced by Canada has all been taken into that reserve, there should be about $40,000,000 left in it. But three more weeks of shipments to New York as large as those of last week would more than exhaust the Ottawa supply. London is therefore now confronted with one of two alternatives—another large transfer of gold from the Bank of France to London, with subsequent direct shipments from London to New York; or the establishment, in whatever shape may be most feasible, of the much-discussed New York credit, on which bills may be drawn without disturbance to the sterling market.

Such a movement of the international market raises again the double question, how Europe will endure the increasing economic strain during actual progress of the war, and what will be the economic situation when the war is over. The second of these problems adds some reminiscent interest to this week's centenary.

The political sequel to the crushing defeat of Waterloo and the ending, once for all, of the Napoleonic wars, every reader of history knows. The economic sequel is not so well known; it is a matter of great interest, in view of the wide confusion of opinion as to what will follow the ending of this present war. It has lately been asserted, in articles on the subject, that the termination of the Napoleonic wars was followed by a business and financial "boom." No statement could be more utterly unfounded. England, writes one of the most careful historians of the period, "suffered more between 1815 and 1821 than during the war." The years which followed Waterloo are described as a period "of almost unexampled adversity."

A fall of the greatest violence occurred in prices, which had been inflated by the war. The average of forty typical commodities, which had been figured at 151 at the crisis of the war, dropped suddenly to 92 in 1816; it was declared in Parliament, that year, that some of the best estates in England were selling at a depreciation of 50 per cent. A series of bank and business failures lasted during three years. One of the popular rhymes of 1816—and such fugitive publications often disclose the facts more accurately than editorials in contemporary newspapers—told of

> . . . farmers breaking,
> Clothiers ruined, landlords quaking;
> A panic general, and the stocks
> As flat, almost, as the new docks.

It was not, in fact, until the middle of 1817 that consols got back to the earlier price of 1815, and it was 1821 before French 5 per cents again touched the high price of 1814. The Bank of England did not fully resume gold payments until 1821, six years after Waterloo—a fact which may throw some light on the prospect of instantaneous removal, when this present war ends, of the existing expedients in emergency finance.

It was, in brief, about seven years between the final battle of the Napoleonic War and the ending of hard times in England. Conditions were similar throughout the European world, and the United States did not escape. Yet there were some other remarkable economic incidents. In the full year 1815, England's export of manufactures rose from $225,000,000 to $255,000,000. Her import of American cotton increased 35 per cent. in 1815, and 40 per cent. more the next year. In 1816 the exports of the United States rose to the highest figure in nine years, though imports of merchandise increased so much more rapidly that the excess of imports for the year, $65,000,000, was actually larger than any reached in the next half-century.

These are some of the curious reminiscences of the Battle of Waterloo and the consequent return of peace, which are more or less suggestive nowadays. And yet it is the safest of all political and economic maxims that no two apparently similar periods of history ever duplicate each other exactly in the sequel.

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FICTION.

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Ashby, W. M. Redder Blood. The Cosmopolitan Press.
Blundell, P. Love-Birds in the Coco-Nuts. Lane. $1.25 net.
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Shelley, H. C. America of the Americans. Scribner.

RELIGION AND PHILOSOPHY.

Davidson, I. Saadia's Polemic Against Hiwi Al-Balkhi. Vol. V. Jewish Theological Seminary of America.
Huss, J. The Church. Scribner. $2.50 net.
Upward, A. The Divine Mystery. Houghton Mifflin. $1.75 net.

GOVERNMENT AND ECONOMICS.

Aughinbaugh, W. E. Selling Latin America. Boston: Small, Maynard & Co.
Crosby, J. S. The Orthocratic State. Sturgis & Walton Co. $1.10 net.
Davis, P. Street-Land. Boston: Small, Maynard & Co. $1.35 net.
Hedges, A. C. Wage Worth of School Training. Columbia University: Teachers College. $2 net.
Millis, H. A. The Japanese Problem in the U. S. Macmillan. $1.50 net.
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Bartimeus. Naval Occasions. Houghton Mifflin. $1.25 net.
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Reitlinger, F. A Diplomat's Memoir of 1870. London: Chatto & Windus.
Simonds, F. H. The Great War: The Second Phase. Mitchell Kennerley. $1.25 net.
Sueur, G. Le. Germany's Vanishing Colonies. McBride, Nast. 75 cents net.
Sobieski, J. The Life of King John Sobieski. Boston: Badger. $1.50 net.
The Cup of War. Anonymous. Longmans, Green. 35 cents net.

TRAVEL.

Barnes, J. Through Central Africa. Appleton. $4 net.

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Clark, L. P. Warp and Woof. Riverside, Conn.: The Hillacre Bookhouse. $1.35 net.
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SCIENCE.

Annals of the Astronomical Observatory of Harvard College. Vol. 77. Cambridge, Mass.: Published by the Observatory.
Comstock, S. Mothercraft. Hearst International Library Co. $1 net.
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Trask, K. In the Vanguard. Macmillan. 50 cents net.
Upward, A. Paradise Found. Houghton Mifflin. $1.25 net.

TEXTBOOKS.

Dye, C. The James Whitcomb Riley Reader. Indianapolis: Bobbs-Merrill Co.
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